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ON

HABITS AND MANNERS,

BY

MRS. M. F. ARMSTRONG.

Written originally for the Students of the Hampton N. and A. Institute.

REVISED EDITION.

ADAPTED TO GENERAL USE.

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PREFACE TO REVISED EDITION.

HAMPTON, VA., JULY, 1888.

The revision of this little book is a result of the suggestions of teachers who for the past ten years have been using it in their class rooms. The scope of the subject is such that it is impossible to deal with it satisfactorily within the limits of a text book, and we only claim for our present work that it is an embodiment, so far as we can make it so, of a general experience of the needs of our students.

We have endeavored to make it constructive rather than critical, and we ask those who may use it, either as teacher or pupil, to remember that it is not safe to adopt the manners of any individual as a standard, for even the most careful are liable to lapses, and it is always the general law which should be regarded, rather than the special instance.

Finally, most of us need to be reminded that picking flaws in other peoples' manners, does not help to mend our own, and that now and always, here and everywhere, it is only a gentle soul which can give us the best part of gentle breeding.

M. F. A.

PREFACE.

To be truly a gentleman or lady, in the best and broadest meaning of the words, is to be something more than most of us think of when we apply the terms in a general way, or as a mere class distinction.

It is not to those who are rich; it is not to those to whom the accident of birth may have given special advantages; it is not even to those who are educated, or who claim the title for themselves, that the name "gentleman" or "lady" rightfully belongs; and as, with very few exceptions, we all desire to win this honor for ourselves, our first need is to make sure that we know just what we want—that we know what it is that is really meant by the words so frequently upon our lips.

Long ago one of the old English poets wrote this beautiful description of our Saviour:

> "A soft, meek, patient, humble, tranquil spirit,
> The first true gentleman that ever breathed."

And here, indeed, we find the ensample wherein is summed up all the graciousness which goes to make a "gentle" life. Do not think, then, that I aim too high when I tell you that to be gentlemen and ladies is to be pure, conscientious and honorable, to be delicate and unselfish, careful always of the rights of others, and refined and gentle in the manner of our lives—that, in a word, it is to reach the highest type of man-and woman-hood.

But of the great lessons which we must all learn in order to mould our natures after this perfect model, it is not my business now, and here, to speak. It is only with the "outward, visible sign of the inward, spiritual truth," that I have to deal in these pages, which I am permitted to dedicate to you; and I have to offer you, first of all,

a few words of explanation as to the nature of the work which lies before us.

You have already, doubtless, realized that society, (by which word we mean all the various combinations of men and women,—all the numerous conditions under which men and women mingle with each other), makes certain demands upon each of its individual members; and you have also begun to see that just in proportion to the development of society, and the height to which you rise in the social scale, are the number and stringency of these demands. That is, that while in the backwoods cabin you may eat in the coarsest fashion, or go unwashed for days without exciting surprise, you will find that among another class of people such behavior would result in your own social disgrace.

Now, among the most refined classes of the most highly civilized nations—that is, among people who have had the greatest advantages of birth, education and nature—there exists a code of social law which is just as inexorable as the law of the State. It has grown with the growth of civilization, and among the people who live within its influence, has produced certain habits and customs which you must study and follow if you desire to gain the external attributes of gentility, and associate easily and pleasantly with your fellow-beings.

While honesty and purity of life are the surest foundation for true refinement of character, the details of daily life wherein such refinement shows itself are a study by themselves, and demand your careful attention. In the following pages I shall try to give you the principal laws of good society, and as many of its minor regulations as are likely to be of use to you, trusting that your own earnestness and persistence may make this little book a real and permanent assistance toward a better life.

M. F. A.

ON HABITS AND MANNERS.

CHAPTER I.

THE ETIQUETTE OF THE TABLE.

There is no place where it is easier to recognize refinement, or the want of it, than at the table; and to those of you who are beginning to understand how good a thing it is to be "gentlemen and ladies," that is, to be really refined and delicate in the manner of your lives, I offer the following simple rules, assuring you that society will always be largely influenced in its judgment of you by your behavior at table, and that, if you wish to take the first step in social education, you must do your best to become at ease in the details of table etiquette.

Taking for granted that you understand already the necessity of making your dress and person as neat as the nature of your work will permit, before you present yourself at table, I must ask you to remember that haste in seating or helping yourself before others is simply unpardonable, being so gross a violation of good manners, that I trust your own instinct and kind feeling will make it unnecessary for me to do more than allude to it.

Premising, therefore, that you have seated yourself quietly (and I would here remark, that, as in well ordered households there is no irregularity in the time of meals, so there should be promptness on the part of individuals), I want you to be careful always to exchange polite and kindly greetings with those who sit at meat with you, whom you may not have previously met during the day. A cheery "Good-morning," a bright smile, a bow to any one who may not be near enough for a word, serve to make the meeting pleasant, and to open the way for the conversation, which is, or ought to be, an important part of every meal. That is, while loud or careless talk is of course inadmissible it is a wise and pleasant thing to converse, in low tones, easily, upon topics of general interest (never in whispers or upon purely personal matters); for this prevents you from falling into the graceless and unwholesome habit of fast eating, and when you have been working hard is often a mental rest and relief.

And now your repast is before you, and the first question which presents itself is one which I trust you will have no difficulty in answering, that is, "Whom will you first help, your neighbor or yourself?"

Surely I do not need to tell you that you have no more important duty at table as everywhere else, than to attend to the comfort of your companions. You must see that

those about you are served, you must assist them so far as your position will permit, (never stretching out your arms or standing up to reach anything,) and you must continue your vigilance so long as you remain at table, passing dishes which are within your reach, asking politely if your neighbors want anything which you can give them, never helping yourself greedily or taking the last of anything unless you know that a second supply is to be had, and finally, never on any account rising from the table until every one else is ready, or you are excused for some reason of real importance.

There are certain well-known rules in regard to the manner of eating, which you must obey *absolutely* if you intend to become well-bred men and women.

The knife must be held in the right hand, and the fork in the left, when you are eating anything which requires to be cut; but in eating fish, or other substances which do not need to be cut, the knife should be laid down, the fork taken in the right hand, and a piece of bread in the left, by the aid of which you can take up your food upon your fork, and convey it to your mouth. To eat with your knife is one of the cardinal sins at table; it stamps you at once as ill-bred, or unpardonably careless. In taking soup, tea, coffee, or any fluid food, you must carefully avoid making any sound while drinking; swallow the liquid, whatever it

may be, in small quantities and quietly; while in using a spoon there must be no gurgling or spilling.

The fingers should never be used directly, if it is possible to avoid it; for example, when you want to dip bread or crackers into gravy, milk, syrup, etc., you should do it by breaking the bread or other solid into the fluid, and conveying it thence to your mouth with a fork or spoon.

Your own share of the table furniture; that is, your plates, cup, glass, knife, fork, spoon, etc., are for the time being your own private property, and must never be used by others, and in the case of the last three, must not be used by you in helping yourself from any dish from which others are eating.

Butter-knives, salt-spoons, table spoons, etc., are for the general use, and must never be superseded by your private knife, spoon or fork, and you must never pass your plate with any of these upon it, but must remove them, and lay them upon the cloth beside you until your plate is returned.

To pour anything from your cup into your saucer is not allowable, and you must not drink with the spoon in your cup, but after stirring your tea you should put the spoon in the saucer, being particularly careful to place it there when your cup is passed.

Do not blow any kind of food, but have patience until it cools without your help, and avoid, if possible, any close

examination of dishes which are passed to you, or of anything that is upon your own plate. If you find anything disagreeable remove it yourself as quietly as you can, or hand it, without calling attention to it, to the waiter.

If you have preferences in regard to different parts of a dish, do not hesitate to mention them, if you are asked, but not otherwise; and, as a general rule, it is best to make no remarks upon the food while you are at table. After the meal is over, is the proper time to discuss, criticize, or mention to those in authority, anything unusual that you may have noticed at table.

If it is necessary to remove from the mouth anything which may have found its way into your food by accident, this may be done usually under cover of your hand or your handkerchief, but always in such a manner as to attract the least possible attention.

The use of the toothpick should be postponed, if possible, until after leaving the dining-room, but if it is used at table it must be behind your hand or handkerchief, and with the greatest care.

Your position at table should be erect; there must be no lounging, no pushing back or tilting of the chair (which should be placed at a convenient distance from the table and your neighbors), and never moved until you are ready to rise; and, above all, no leaning of the arms or head upon the table, or the back of your neighbor's chair.

Keep your food upon your plate or plates as much as possible, bread being the only thing which you can with invariable propriety lay upon the cloth beside you.

If you are obliged to cough or sneeze, the head must be turned entirely away from the table, and the mouth and nose covered with the pocket-handkerchief.

You should avoid blowing your nose at table, and must not arrange your dress, hair, or any part of your person, as these things can be done properly only in your own bedrooms, or in places set apart for that purpose. Never speak while in the act of eating, and never under any circumstances over-fill your mouth.

The above rules include all that you most need to know in regard to the proprieties of the table; and I can add to them only the one broad rule, that you should never do anything which may offend the sense of the most refined person present, because, while there may be a certain latitude allowed in general society, the laws of the table are exact and unvarying.

CHAPTER II.

CARE OF THE PERSON.

One of the fundamental conditions of civilized, not to say refined, society, is cleanliness. The house, from the cellar to the garret, must be clean , the table, in all its appoint-

ments, scrupulously neat; and, above all, the body should be guarded in every particular against even the suspicion of uncleanliness. The first step in this direction is the morning bath—a necessity and a luxury which should never, in winter or summer, be omitted. No matter how hurried you may be, or how unwilling to make what seems at the moment an exertion, you should never fail to bathe yourself thoroughly from head to foot in cool, fresh water, before you dress yourself for the day. The simplest and pleasantest way to do this is to have a large tub of tin or wood half filled with water, into which you can step, and with a large sponge or piece of coarse cloth, and plenty of soap, rub the skin upon every part of your body until all impurities are removed and the senses of sight and smell both assure you that you are beginning the day with a clean body. In case it is not convenient for you to procure or to use a tub, a large basin must take its place, though of course you cannot stand in this, but with the sponge or coarse cloth must be equally careful to rub every portion of your skin. Having by the use of the soap (which you must apply with your sponge or cloth) removed or neutralized all the secretions of the skin and all the foreign substances which may adhere to it, you should then rinse off the soap with pure water, and finally rub and dry yourself thoroughly with a clean towel, which is all the better for being coarse.

This, then, is the general outline of the morning bath with which every civilized man and woman should begin the day, and without which no one has any right to consider himself or herself clean.

But there are some details which require your attention, and I shall take them in what might be called their natural order, beginning with the hair.

The hair and the skin of the head must be washed as often as once or twice a week with clean water, without soap. The use of oils and pomatum is, as a general thing, a mistake, as they clog the pores of the skin, and are more likely to produce than to prevent diseases of the hair, in addition to which, their odor is usually unpleasant. The use of pure water, and thorough brushing once or twice a day, with such combing as is necessary to keep the hair from matting, will, in most cases, ensure the cleanliness of both the hair and the skin of the head.

The ears must be carefully washed with a sponge or soft cloth. Nothing hard or rough should be used in cleaning them, and the wax which collects in them should never be removed except by washing, as the delicacy of the ears is such that it is possible to produce deafness by carelessness in the treatment of them.

The teeth must be cleaned morning and night with a toothbrush, clear water, and either toothpowder or soap.

No toothpowder should be used except that which can be procured from respectable druggists and dentists, for it is very easy to destroy the enamel of the teeth, and the quack powders used by many ignorant people are usually made of detergents so powerful as to increase rather than prevent the decay of the teeth. If it is possible to clean the teeth and rinse the mouth after each meal, it should be done ; but, in any case, a thorough cleaning should be given night and morning, for by this means only can you keep your teeth sound and white, and your breath free from offense. If this habit is established in early childhood, a fine set of teeth is almost invariably the result, while toothaches are avoided and dentists set at naught, "a consummation most devoutly to be wished for."

The hands and feet need special care, for the nails of the former must be always carefully cut and cleaned with a knife or nail-scissors every day, while they must be washed several times a day, in particular, both before and after eating. The toes must be washed and dried carefully every morning, while, whenever it is necessary, the nails must be cut, and all corns or growths of that nature, must be pared with a knife or otherwise removed, in order to prevent the feet from becoming a source of great pain and annoyance.

The habits of cleanliness which will result from obedience to the above simple rules, will do much toward keep-

ing your bodies in a healthy condition, for a clean skin is one of the essentials of health, so that you have a double motive to induce you to learn to be clean, in the fact that you can never have either health or refinement except upon the broad foundation of cleanliness.

CHAPTER III.

PERSONAL HABITS.

In associating with our fellow-men and women, in general society, which we are all, to a greater or less extent, obliged to do, and in which many of us find our greatest pleasures, I want you to notice how closely the Christian law and the law of Society are united in respect to the principles of refinement. To be a Christian one must love one's neighbor as one's self,—to be a gentleman or lady one must at least *seem* to do so, and must bear one's self in all things as if the comfort and well being of one's neighbor were the first and highest consideration. True politeness involves frequent, indeed continual self-sacrifice, and it is this undoubtedly which makes it so hard for us to practice it in our homes, or at seasons when we fancy the eye of the world is no longer upon us and we can be rude and selfish without fear of being held up to ridicule and contempt.

It is of the details of this politeness, this habitual refinement, that I hope to teach you something; and I shall have now to ask you to follow me patiently through what may seem to you an unnecessarily minute account of the numberless social regulations to which gentlemen and ladies submit themselves, reminding you once more that there is no short road to the refinements of life, and that even those who are trained from their birth cannot rid themselves of the necessity for constant care and watchfulness.

Before, however, I begin upon this part of our work I have something to say to you upon a subject which is of very great interest to most people, and that is the matter of "Dress."

Now it is undeniable that our personal appearance does, to a greater or less extent, influence our lives, has often an intimate connection with our worldly success or failure, and, in short, is a matter worthy of sober consideration. To be slatternly, unneat, and careless; to dress in an extravagant, ill-chosen fashion; to wear uncomfortable and unnatural garments; to make either too much or too little of your clothes, is a serious mistake, and one against which I greatly desire to help you to guard yourselves. And what I want you first to remark is, that while, as I have said, your personal appearance may and probably does affect your life, your life most certainly affects your personal appearance.

Unconsciously, perhaps to you, but still most surely, your vices and virtues are moulding with strong hands, your face, your form, your very dress, and are forcing you in spite of yourself to carry about with you an index to the manner of your life, which all the world may read. If you think this an exaggeration let me ask you to look about for a moment among your companions. Here is Laziness in the girl with unneat hair and collar awry, who, as you can see, has been unwilling to make the exertion which neatness requires; here is Coarseness in the boy with dirty hands and person to match; here Vanity in the shape of tawdry ribbons and mock jewelry; and here, perhaps, Dishonesty in one who from a room-mate's trunk has taken some small article which may be used without detection, or may be said to have been "borrowed." On the other hand, too, is it not pleasant to find Thrift in the plain but well-cared-for dress of some boy who has little to spend and means to spend that little honestly; Modesty in the quiet neatness of some sweet-faced girl; Unselfishness in some simple garb which is bare of ornament in order that its wearer may help a needy friend?

While I do not, by any means, claim that in all cases one can trust to outward signs, yet surely they have much to do with the judgment which we form of one another, and are therefore of real importance to every station in life, and in both sexes.

In regard, then, to the clothes which we wear, two things may be considered certain, namely, that we shall in the main follow the prevailing fashion of our time and country, and that in detail we shall follow the bent of our own tastes, so that while the limits of our obedience to the fashion of the day will be regulated by our consciences and our purses, our characters as individuals will have not a little to do with the cut and color of our garments.

Now I think there are few among you who will not confess that to be well dressed is a desirable thing, but differences of opinion may very probably commence when we begin to discuss the meaning of this term "well-dressed," and much must necessarily be left to your own good taste and experience. There are, however, two or three essentials, and these, as is proper, shall come first. Cleanliness and Fitness, you will see at once, are absolutely necessary and are within the reach of almost everybody, while the third essential, Comfort, is seldom sacrificed, except by unwise people, who fancy that to distort and cramp different parts of their bodies is the way to obtain grace and beauty, which is undoubtedly one of the important ends for which we strive in the endeavor to dress well.

Having established, then, our three primary essentials, Cleanliness, Fitness, and Comfort, we have come to a point where the differences in the dress of the sexes make it neces-

sary for us to divide our subject, as the rules binding upon one sex are not always equally binding upon the other, and both fashion and common sense ordain that there shall be a marked distinction in the dress of men and women. Our next chapter, therefore, will be especially for young women.

CHAPTER IV.

FOR YOUNG WOMEN.

Taking the articles of your dress in their customary order, I shall first speak of the underclothing, which is of primary importance to your health and comfort.

Next the skin, flannel should always be worn, heavy in winter, but in summer as light as possible; and the reason for this is a sanitary one, for nothing so effectually protects the skin from the effect of cold in winter, and the danger of chills during the profuse perspiration of summer, as some woolen material, flannel being the best and cheapest.

These garments may be made in different ways, but should always come up to the throat, entirely covering the chest; should be made with sleeves to reach at least half way to the elbow (for the under part of the upper arm and the armpit are exceedingly sensitive parts of the body), and should come well down over the hips. Once a week these under jackets must be changed, for the excretions from the

skin will thoroughly soil them in that time, although no stain or mark of dirt may be apparent to the eye. All the cotton garments must also be changed at least once a week, and it is often desirable to change them more frequently, while with the stockings (which should be woollen in winter and cotton in summer) the only safe rule is to change them whenever they are soiled.

The corsets, which are so dangerous a stumbling block in the path of young girls, are so universally worn that the harm which they do is a serious matter, and I want you to whom I am writing these words, and who, in years to come, may be able to do much to influence other women, to give me your sober attention while I ask a question or two and offer you a few facts.

There can be no doubt, I am afraid, that many of you wear your gowns much too tight, and in order to do this use your stiff steel-boned corsets to obtain the small waists which you think pretty and elegant. Now let me tell you where lies your first mistake. Nothing is pretty which is unnatural, and as you well know small waists are not natural to healthy, well developed women. Your waist, if you would have a good and graceful figure, must be in proportion to your height and the breadth of your shoulders, and a waist of seventeen or eighteen inches upon a girl of average size, is simply a deformity. Your small waists are obtained, then,

at a sacrifice of the very grace for which you are seeking, and that is not the sum of your folly. Do you realize when you pull in that fatal corset-lacing of yours, what suffering you are preparing for yourselves?

You are squeezing in your stomach so that it cannot digest food; you are compressing your lungs so that they cannot receive the air, which is your life; you are stopping the action of your busy heart; you are doing a dozen things which may ruin your health for life, and which at any rate are giving you daily headaches, and very probably making you irritable and unhappy. This is surely a senseless and a wicked thing—a thing which any honest, God-fearing woman ought to be ashamed to do; and I assure you that you must consider it, not as a trifling question of dress, but as a matter of very great importance to you and to others. For God has given you, in most cases, healthy, well formed bodies, and the responsibility of injuring them is an awful weight which must rest now and hereafter upon your own shoulders.

As to the directly practical side of the question I can perhaps make some suggestions which may be of use to you. A waist made of stout cotton cloth, firmly stitched and corded, cut low in the neck, with sleeveless armholes, will take the place of the corset in every respect, while in some

particulars it is altogether preferable. It can be made with a corset steel in front (to be removed when it is washed), but should contain no other bones or steels. Your own back bone is your proper and all-sufficient support, and you are doing your spine and the wonderful nervous system so closely connnected with it, no kindness when you rely upon the artificial aid of whale bones to produce an erect figure. The weight of the skirts, which can be made to button on to the waist I am describing, is thus supported from the shoulder by the band of the armhole; there is no drag upon the hips, no chance to tighten a lacing, no compression between stiff bones, and none of that awkward and unnatural inflexibility which comes from the wearing of corsets.

This matter is one which of course must be left to your own consciences, but once more I ask you to think of it seriously, and to remember that you can sin against your bodies as well as against your souls.

A complete change of clothing at night is imperative. You must have night-gowns neatly made of cotton cloth, and you must have a sufficient number of them to enable you to change at least once a week. On going to bed take off all the garments which you wear in the daytime and put on your night-gown, which you must be careful to see is thoroughly aired every morning, in order that the impurities collected during the night may be, so far as possible, re-

moved. For a similar reason the clothes which you take off at night should be thrown loosely upon a chair where the air may have free circulation among their folds, and in this connection I may properly remind you of the importance of having your sleeping room thoroughly ventilated. Before going to bed you should always open one or more of the windows of your room, and this not only in summer, but even more especially in winter, if you are in good health, as at that season, house ventilation, for several reasons, is very imperfect and the danger from impure air particularly great.

I have spoken somewhat in detail in regard to your underclothing, and I have done so because it is not unusual, especially among persons of limited means, to put all the expenditure of time and money upon externals of dress, while the underclothing is allowed to take care of itself. Now, if you have to choose between finery and cleanliness, between ribbons and a proper change of underclothing, do not for a moment hesitate, for nothing can be a truer type of the "whited sepulchre" of the Bible than the man or woman whose external dress is showy and expensive, while underneath are rags and uncleanliness. Make every exertion to supply yourselves, first of all, with suitable underclothing, and after that you may think about the fashion of your jackets and the trimming of your hats.

In regard to these same externals of dress—that is, as to the style, material, etc., of your outer garments, it is very difficult, as you yourselves will understand, to give you any fixed rules, for in respect to these parts of our dress we are all of us at the mercy of a changing fashion. All that I can hope to do is to offer you some general ideas upon the subject, in the belief that your own intelligent observation and instincts of modesty and propriety will enable you gradually to learn for yourselves what are the characteristics of the dress of a true lady.

CHAPTER V.—DRESS.

FOR YOUNG WOMEN.

The first principle of dress may, I think, safely be said to be *suitability*, and by this I mean that your dress should be suited to the occasions on which it is worn, to your position in life, and to the characteristics of your face and figure. When you are at work, for example, wear something dark in color, simple in make, and, if possible, of material which will wash. Put aside all your finery, for nothing is more completely unladylike than to overdress; and when you are at work of any kind, the simpler you dress the better. Plain linen collars and cuffs are proper at all times, and should always be preferred to mussy rufflings, though

fresh lace or muslin rufflings are a pretty and ladylike addition to your toilette for evening, or at any time when you are dressed more than usual.

Any preponderances of bright color, or any glaring or improper combination of colors, is always to be avoided. There are certain colors, as you know, which are always beautiful—as scarlet and brown, or pink and gray—while again there are colors which, to use an expressive word, "kill" each other, as purple and blue, green and yellow. No mere directions can guide you here; you must simply train your own taste by watching the dress of people whom you know you can trust in this particular, and in this way you will soon learn to judge for yourselves; but, in the meantime, I advise you to err on the side of too little color rather than too much.

For dress materials choose as much as possible solid colors—that is, do not indulge too often in plaids, stripes or figures, and be careful never to overtrim, for the first care of a lady is to avoid attracting attention by the gaudiness or fussiness of her dress. Dark colors for winter and light for summer is a very safe rule, though, of course, it may often be safely broken. For jackets and cloaks, black or any very dark color is proper, and the hat or bonnet should be made to match or contrast with the suit with which it will be principally worn, while gloves must never be of any

bright color—grays, drabs, browns, and black, being the most useful, with white and light shades for full dress.

Jewelry, lace, artificial flowers, etc., should not be worn, excep on special occasions, as evening parties, weddings, etc., and only at such times, too, are low necked or short sleeved dresses suitable, for it is safe to say that the ordinary every day toilette of a lady, is remarkable chiefly for its simplicity of color, fashion and material.

Boots should be thick and strong for common wear, must be kept in good order and neatly blacked. Never, on any account, be so foolish as to wear tight shoes, for, as I fear many of you have already found, they are the cause of infinite discomfort and pain. Slippers are proper for the house at all times, but be careful that they do not entice you into slipshod habits; do your best to keep your stockings and your shoes clean, whole and neat.

In respect to petticoats, I think you will see for yourselves, that for winter you need those which are light, warm and not easily soiled, while in summer you want those that are light, cool, and easily washed. The colored woolens for one season and the colored cottons for the other, are, if wisely chosen, neat, comfortable and cheap, while petticoats of white cotton, prettily trimmed, should always be worn for your best, or when you have on a thin dress.

The idea of "suitability," on which I am inclined to dwell very strongly, exists not only in regard to the times and places for which you dress yourselves, but also has a very direct connection with the amount of money which you are able to spend. You understand, no doubt, that it is unsuitable to dress conspicuously in the street, to dress gaudily while at work, to overdress anywhere or at any time; but do you also understand how very unsuitable it is to spend a penny more than you can honestly afford upon your clothes? To most of you this matter of economy is doubtless a very important one, and I shall (taking it for granted that you mean to be honest and careful in personal expenditure) try to give you a few hints which may be of assistance to you.

In selecting any garment, from a pair of shoes to a hat, you may be sure that it is better to have one really good thing than two or three poor ones. Many girls would spend the money which one good gown or cloak would cost, upon two or three cheap ones, but it is not in this way that you will dress well upon a little money. Let your materials, your gloves, your shoes, or whatever the articles may be, be always as good and as well made as you can afford, and then take care of them. Be satisfied to do without a variety in order that you may have better things, which, in the end, are always more economical, especially when you take into

account the extra labor entailed upon you by the multiplication of cheap articles in your wardrobe.

Again, do not spend your money upon trinkets; the habit of buying useless ornaments is most extravagant and unsatisfactory, for a ring here, a necklace there, a string of beads or a brooch now and then, however cheap they may seem at the time, will run away with the price of a complete stock of underclothing before you think of it. In this connection, too, I must warn you against the vulgarity of all imitations, false jewelry in particular being always in bad taste. You will find that among ladies and gentlemen a very plain reality is better than a very fine sham, and that it is good to be true in dress as well as in other things.

In laying out your limited allowance of money always take the most substantial things first, for you will find that to sacrifice comfort to show is very poor economy; as, for example, the girl who goes without overshoes in order to buy a feather, is very likely to discover her mistake when she gets her feet wet and pays the penalty of illness and suffering.

Never fret yourself and waste your time in the attempt to dress as people do who are richer than you are, or whose position enables them to make more show upon a similar outlay. You can be a lady in calico as well as in silk, and you can make no greater error than to fancy that economy

is a disgrace or extravagance a virtue. The refinement (to use a general term) of your dress and appearance will depend largely upon your own industry and neatness, for a careful eye and ready hand can do much toward making and keeping your dress, what a lady's should be, whole and clean, and to that end you should mend rips, tears and holes in your garments as soon as they appear, remembering that most useful little proverb, "A stitch in time saves nine."

If you have patiently followed me thus far, I think you will now agree with me that a lady's dress should always be clean, suitable and comfortable, and any girl who will work on that foundation may safely be trusted to make her dress also pretty and attractive by a careful and modest use of color, a wise choice of material and fashion, and a systematic avoidance of everything glaring and unreal.

And now there are but two other points upon which I wish to speak, and I have purposely reserved them for the last, for they are not only matters of dress, but of morality as well.

You must never use articles of toilette which belong to your companions, but must yourself be supplied with all that you are likely to require, so that you need on no account trespass on the belongings of other people. Tooth brushes, combs and brushes, washcloths, sponges, etc., are sacred to the use of their owner, and I do not know anything more

indicative of a want of refinement than a promiscuous use of these things. The utmost intimacy will not justify you in any carelessness in regard to articles which, in the strictest sense, are personal property, and with your nearest friend you should never permit yourself to become lax in this particular. Also in respect to minor articles of dress—pocket handkerchiefs, collars, ribbons, etc.—it is wise to borrow and lend as little as possible. Have a sufficient number of these things, let them be plainly marked with your name, and while guarding your own rights be careful to respect the rights of your neighbor, for nothing is more likely to lead to petty thefts (a vice about which I shall speak to you elsewhere) than the habit of indiscriminate borrowing.

My second and last warning to you is against a shameful practice, of which, I hope, you yourselves see the folly. While a lady should take every care of her teeth, her hair, and her skin, no lady should use cosmetics in any form. Paint and powder, however skilfully their true names may be concealed under the mask of "Liquid Bloom," or "Lily Enamel," can never change their real character, but remain always unclean, false, unwholesome, a disgrace to those who use them, and certain ruin to the skins they are supposed to beautify. Put such things away from you entirely, and be sure that the adornment they afford is unworthy of good

women, for it is an offense against the laws of health, a foolish and paltry attempt at deception.

CHAPTER VI.—Dress.

FOR YOUNG MEN.

If you, as young men who desire to maintain the external appearance of gentlemen, were to ask me what are the characteristics of a gentleman's dress, I should answer you with little hesitation, "Cleanliness, quiet colors, and well brushed boots." If you have these three requisites you need not be over-careful about the cut of your coat and trousers, or the fashion of your hat: but even with these attained you have not yet reached the foundation of the matter, for your dress really begins, not with the garments which are usually visible, but with the underclothing, and on this point I want you to understand very clearly what are the essentials.

As a matter of health you ought to wear next your skin, shirt and drawers of some woollen material, heavy in winter and light in summer, for this is a safeguard against sudden changes of temperature or the depressing effect upon the vital forces of extreme or unaccustomed cold. The woven undergarments, which can be bought at almost any dry-goods shop, are cheap and convenient, though flannel, either

white or colored, is, on some accounts, better for this purpose. These garments must be changed at least once a week; do not on any account wear them longer than that; for, although they may not look soiled, they are most certainly saturated with the impurities thrown off by the skin, and will probably show it by their color. It is well, too, to wear woolen stockings in winter, and for them the only rule I can give you is to change them whenever they are dirty.

You will see, of course, that I am taking it for granted that you yourselves are cleanly in your habits, that you understand the necessity of keeping your bodies pure and healthy, and knowing that this cannot be done without scrupulous attention to details, are glad to learn from the experience of others just what those details are.

Remember, therefore, in your daily life, in your choice of garments, in the formation of your personal habits, and in the expenditure of your money, that the thing above all others which Society insists upon is "cleanliness," and that this cleanliness must begin with your skin and the clothes which you wear next it. You must make it a duty, a matter of conscience, to be clean from head to foot, and to this end you must faithfully take the daily bath, about which I have already so strongly spoken to you. Then you must change your underclothes throughout once a week, or oftener if necessary, and be very careful never to wear the same shirt at night which you have been wearing through the day.

upply yourselves with night shirts of white cotton, and wear these and nothing else at night, taking off every article of clothing that you have worn through the day, for there is no more unwholesome personal habit than that of wearing a garment both day and night. You must change your night shirt once a week, and when you take it off in the morning must see that it is properly aired before it is put away for the day.

As to your outer garments, the clothes in which you work will naturally be suited to the purpose for which they are used, and the fact that you do work in them will usually imply that they are not very clean nor entirely whole, but as most of you have it in your power to have one or more good suits, I want to say a word or two to you about those garments, in the selection of which you have an opportunity to show your individual taste.

Perhaps the first thing to be said here is what I have already once said, namely, that your linen must be clean and neat and always simple—ruffles, embroideries, or any peculiarity of cut, being out of place and unsuitable. A clean shirt, collar and cuffs, are indispensable, and when the two latter cannot, from motives of economy or convenience, be of linen, paper, celluloid, etc., make neat and excellent substitutes.

Any jewelry which you may wear—studs, sleeve buttons, scarf pin, or watch chain, must be real of its kind, and

simple in style, and, as a general rule, the less you wear of it the better. In wearing rings, or any additional jewelry, a gentleman will be exceedingly careful as to both quality and quantity, as any attempt at show, in this respect, is almost inevitably vulgar and a sure evidence of bad taste.

Your cravats and neckties should not be too bright in color; plain dark shades are always the best, except for occasions when you wear full dress—that is, parties, weddings, etc., when white or light colors are permissible, and black is always proper. In the selection of material for your coat and trousers, you will naturally be largely influenced by the climate in which they are to be worn—but here again, plain colors are the rule. You will very probably have noticed for yourselves that gentlemen usually wear suits made of one material throughout, in color dark gray, brown, blue or mixed, or suits in which the coat is of some very dark shade or black, and the trousers more varied, though never of any bright color or large pattern. Entirely black clothes are not worn except by clergymen or for mourning.

Boots and shoes must always be neatly kept and well polished, and care must be taken that they are sufficiently large for the feet.

In the choice of hats you will be guided by the season and the fashion as to material and shape, the chief thing

being to avoid wearing anything which is conspicuous. Gloves must usually be of some dark color, gray, drab, brown or black, while for full dress almost any light shade is proper.

In conclusion, I would say to young men as to young women, that the surest economy in dress is to buy good things and take care of them. Do not spend your money for useless trifles, and on no account spend more on your dress than you can honestly afford. Remember that you must never borrow anything even from your friends without asking leave, and that it is best to borrow and lend, as a habit, as little as possible. Let your garments be legibly marked with your name, and never wear other people's clothes if you can help it. All toilette articles—brushes, combs, sponges, etc., are sacred to the uses of their owner, and must, under no circumstances, be considered public property, or put to any other use than that for which they were intended. A gentleman will be careful to supply himself with these things and to keep them strictly to himself, neither committing nor permitting any trespass. Furthermore, you must understand that in order to be gentlemen at all you must be gentlemen always, modest and refined among yourselves as well as in public, and in nothing is the modesty and refinement of a gentleman more clearly shown than in the simplicity of his dress and the care and neatness with which he attends to the details of his toilette. To form gen-

tlemanly habits in this respect will be of the greatest value to you, and you may be sure that it is never too soon to begin the endeavor whose success will be mainly dependent upon your own resolution.

CHAPTER VII.—In General Society.

FOR YOUNG WOMEN.

In general society there are, as you know, many particulars in which what is proper for one sex is not proper for the other, and what is required of one sex is not required of the other, and these differences form a very important part of our social regulations, so that it becomes again necessary to divide our subject, and upon certain points to speak with regard, primarily, to their diversity. In obedience, therefore, to a well known rule of etiquette, I shall once more give precedence to young women among my readers, and endeavor to show them what Society has decreed to be the essential attributes and duties of a lady—that is, what a lady must and must not do when she is in the presence of others.

I have already asked you to notice that the foundation of good manners is the commandment, "Thou shalt love thy neighbor as thyself;" for even if you do not in your heart obey that precept, you must externally appear to do so, if you desire to be courteous and well bred.

You must, that is, always endeavor to make those about you comfortable and happy, even when it is at your own expense; and upon this point it will be necessary to go somewhat into detail in order that you may fully understand what is expected of you, for in society you are brought into contact with so many different people under frequently changing conditions, that no single rule can cover your general demeanor.

Toward all persons of your own sex, toward old people of both sexes, toward invalids, or those who are in any way weaker than yourself, you must show deference—that is, you must invariably consider their comfort and pleasure, and must show them a certain external respect. In your turn, however, you will receive a similar deference from gentlemen, and in most cases you must understand that you are entitled to certain privileges by right of your sex. For example, you must not pass through doors or gates, or up-stairs before other people, but must allow them to pass before you; you must not take the most comfortable or the only seat in a room, but must offer it politely to others, except in the case of gentlemen, who will allow you to precede them, to occupy the only seat, etc., and whose attentions you must accept always with suitable acknowledgments.

You must not sit or pass between the fire or the light and another person; in short, you must not take the best of

anything to yourself, but must share it with others, never pushing your own claims but trusting always to the politeness of your associates. In your own house especially you must be watchful that your guests are cared for, while, when you are yourself the guest of other people, you must be careful to take no liberties.

In conversation you must not interrupt those who may be speaking, and you must never yourself talk in a loud voice or use coarse or rough language, while I advise you to break yourselves, as quickly as possible, of the habit of using frequent exclamations of any kind, but especially of using those which are irreverent, if not actually profane, as "Good Lord," "My Jesus," etc. Sneezing, coughing, blowing the nose, etc., must be done as quietly as possible under cover of the pocket handkerchief, and you must on no account take anything from your mouth when you are in the presence of other people. One of the chief charms in a lady is gentleness in voice, in manner, in language; a lady is always gentle, and loud talking, or boisterous laughter and gestures, are entirely inadmissible in refined society.

In social gatherings it is not customary for strangers to speak to one another without being first introduced by some one who is known to both parties, and this ceremony of introduction consists in bringing together the two people whom you desire to introduce, and in mentioning the name

of each one to the other, as, for example, "Mrs. Johnson—Miss Smith;" Miss Smith—Mr. Jones," the gentleman being always presented to the lady, and the single to the married lady. After this the parties introduced are expected, under all circumstances, to bow and begin a conversation, in which, when one of the parties is a gentleman, it is usually his duty to speak first. An acquaintance begun in this way may be continued or not, at the pleasure of the individuals introduced, it being always in the power of one person to refuse to know another by declining to speak, bow, or otherwise recognize him or her, but it must be understood that you must not intentionally fail to recognize any one to whom you may have been introduced, without good and satisfactory reasons for so doing. It is not customary for a lady to talk to or accept attentions from gentlemen whom she does not know, and I would like to say to you that it is always better for you to be too reserved rather than too bold in your manner, especially with gentlemen, for, as you will soon find, the respect and courtesy which they show to you will almost invariably be in proportion to the dignity and modesty of your own demeanor. Do not put yourself forward, do not endeavor to monopolize attention, do not talk much of yourself or your own affairs, do not in any way presume upon the general patience, and in conversation endeavor as much as you can to choose subjects which will interest all who are

either listening or talking. Nothing is in worse taste than to talk in public upon purely personal matters, and it is often little short of disgusting to well bred people to be obliged to listen to long descriptions of things and incidents which should properly only be spoken of between intimate friends and in privacy. As, for example, you should never talk before people of the state of your stomach, the medicines you may be using, your visits to the dentist, any more than you should in general company pick your teeth, scratch your head, or clean your nose or ears.

The habit of chewing gum, or any similar substance, is entirely unpardonable, it being not only bad for the digestion and the teeth, but thoroughly vulgar, and to cleanly people disgusting. No one who is careful of either health or appearance will acquire it, especially as it offers no compensating pleasure.

These and all similar faults, both of word and of action, you must scrupulously avoid, and if you have nothing better to occupy your attention than such things as these, your first duty should be so to regulate your behavior that, at least, you may not offend those who are more refined than yourself. You must never forget that there are many things which can properly enough be done and said when you are among people with whom you are familiar, which are out of place and unladylike in general society; and in this respect

it is never safe to allow yourself much liberty, for offences against propriety committed in public will eventually result in your expulsion from good society, the first requirement of such society being, everywhere and always, propriety of behavior.

In conversing with those with whom you are not on intimate terms, it is rude to touch any part of their dress or person with your hands, or anything which you may have in your hands, as a fan, cane or parasol; to attract their attention by touching them or calling loudly, to look at them very closely, or to comment in any way upon their appearance. You must not point or stare at people either in the street or a room, and when it is necessary or desirable to point one person out to another, you must do it in a low voice, without any gestures, and so quietly that no one will notice it except the person to whom you are speaking. You must never make audible remarks upon the people about you, and when you unintentionally annoy or discommode another person, as by stepping on a lady's dress, taking up a book which some one has for the moment laid down, or anything of the kind, you must immediately atone for your involuntary rudeness by saying, "I beg your pardon," or "Excuse me." When it happens that you are the offended party you must always acknowledge the apology made by the offender, using some such form of words as "Certainly;" "It is of no consequence."

If you have any accomplishment which you can use for the amusement of others, you should always be willing to do your best when invited, though it is not usually proper for you to volunteer your services. If you can sing or play, or read well, and are asked to use your power for the pleasure of your friends, do not make the mistake of hesitating and offering a half-dozen excuses, none of which are sufficient, but do what you are able cheerfully and readily, showing your willingness to oblige, while, however, you should be careful not to do too much, thereby tiring your listeners instead of pleasing them.

If you join in games or dancing (to neither of which, when properly conducted, is there any objection), you must be careful that your fun and frolic do not degenerate into roughness, that there is no loud laughing or boisterous romping, and you must remember that upon you as ladies rests the responsibility of excluding all coarseness and vulgarity from your presence. You can easily show your displeasure and disapproval, and I want you to appreciate the fact that in society the power lies principally with your sex; that in all social gatherings, and in the family life, it is you who must keep up the standard of refinement and demand propriety in the behavior of those about you.

CHAPTER VIII.—In General Society.—(Continued.)

FOR YOUNG WOMEN.

I must advise you especially to guard yourself against the dangers arising from over-familiarity. Young people, as a rule, are apt to make friends easily and to be unnecessarily communicative, and in this way often get themselves into difficulties which might, at the outset, be easily avoided. Young women are probably somewhat more liable to make this error than young men, and I would therefore advise you in particular not to be too familiar even with your intimate friends, but to keep up a certain reserve, which you will find to be often a great safeguard. Do not talk of your own affairs to all the world; do not attempt to pry into the affairs of other people; do not gossip about your friends and their faults; remember that modesty is essential to your womanhood, and that true modesty is spiritual as well as physical. By this I mean that the same instinct which will prevent you from making coarse gestures, from intruding on the privacy of others, from committing any action publicly, ought also to guard your tongue from loose speech, your eye from suspicion, and your thought from indelicacy, just as much when you are alone, as when you are in a crowd, just as effectually at home as abroad.

I would like you to notice here that this modesty of which I speak is a very different thing from that awkward

shyness which afflicts many young girls, and which more often comes from too much thought of self than from too little. True modesty is often the surest relief from shyness, for it prevents any over-estimate of one's own importance, and frees its possessor from any undue sensitiveness as to the opinions of other people—that is, a young person who is really modest will not constantly wonder what other people are thinking of her, or imagine that she is an object of attention to any one about her, but will go quietly about her work or her pleasure, careful to be true and honest, but not too anxious about appearances, remembering that to "be" is better than to "seem."

In order to be graceful and ladylike in your manner you must be at your ease, not presumptuous nor over-sure of yourself, or vainly confident of your own ability, but simply at your ease in that you are not constantly irritated by the thought that you may be making some error, doing something foolish or different from other people, or in some way showing that you are a stranger to the rules of society. And I think we shall come back here to our original proposition, namely, that you must think about yourself as little as possible. Do not fidget because you do not know what to do with your hands, or get nervous because you do not know whether you ought to stand up or sit down, but watch as closely as you can the behavior of the cultivated people whom

you may meet; accustom yourself as much as you can to do as they do, and be sure that as a general thing the one rule which will help you most is to think of others more than of yourself.

It is very important for you to understand that to be respectful in your manner and address is essential. In your association with people older than yourself, with those who are in positions of authority, with those of superior wisdom and experience, you must show special respect, not insisting upon your own equality, not advancing your own opinions, not contradicting others or asserting yourself, but listening rather than talking, and being content to follow instead of to lead.

I have spoken to you before of the impropriety of whispering in general society, and I have still something more to say upon that subject. It is rude for anybody, but especially for young people, to converse in whispers, to monopolize conversation, or to keep up a private conversation to the exclusion of others, but it is inexcusably so when they are in the presence of those who are older and better informed than themselves. Also this special respect must be shown to places as well as to individuals, in public meetings, at lectures, concerts, or similar gatherings, but, above all, in church your demeanor must be quiet and unobtrusive; you must do nothing to disturb others or attract attention to

yourself, and in church or at any meeting for purposes of devotion, you must maintain a sober and reverent manner.

I do not know anything more displeasing in young girls than a habit of loud talking and restless or bold behavior in public places. Your instinct of modesty ought to protect you from this fault; and if you are so unfortunate as to have contracted it, do your best to change and modify your manner, and let me advise you to make a beginning in the school room. So much of your school life as students is spent in class rooms, and so many of you intend to become teachers that this matter of school etiquette deserves especial thought. Let me suggest to you then, that you give to your teachers the same respect and attention, which you in your turn, desire to receive from the pupils to whom in future you are to be leaders and examples. Respect also the room, and its furniture; respect your classmates, and work together to make the standard of the school room high and inflexible. If you are in doubt as to what this standard should be, your teachers can tell you, and will be your best advisers in matters of detail. I can only tell you broadly that politeness is as much in place in school rooms as in parlors, and if you do not practice it in the one place you may be sure you will never be perfect in it in the other.

When any of your associates, of either sex, show you courtesy in any form, you must never fail to make due ac-

knowledgment. It costs you scarcely a breath to say "Thank you," or "I am much obliged," or "You are very kind;" but these little phrases, spoken at the right time, are of real importance, and you should try to form a habit of using them, as well as of taking notice in other ways of the little favors which you ought to be able to accept as well as to offer kindly and freely. When you meet friends it is proper to inquire if they and their families are well, and to show interest in their well being, and sympathy for their troubles, all of which can be done without exhibiting any impertinent curiosity, and is, of course, a very different thing from that personal questioning which is merely an attempt to pry into matters that do not concern you.

In regard to making calls you have to be guided in detail by the customs of the community in which you live. In general, I can only tell you that ladies never call upon gentlemen, but may invite gentlemen to call upon them, having first made sure that they are proper and desirable acquaintances. You may invite other ladies to visit you, or may first visit them, the latter being usually considered more courteous, and when you receive invitations to call, must accept them as soon as possible, or it will be understood that you desire to drop the acquaintance. If you have been present at an entertainment of any kind, you should, within the following week, call upon your hostess as an acknowledg-

ment of her hospitality. Formal visits should never exceed ten minutes in length, and in making them it is desirable to eave your card or your name, whether the lady of the house is at home or not, and, indeed, in very fashionable society, to leave a card is considered the equivalent of a personal visit.

Acknowledgments of a gift, however small, should be made promptly and heartily, without, however, any extravagant expressions, which only give the impression that you do not mean what you say. Remember that any delay, for which there is no good reason, in sending your letter of thanks, or in making your acknowledgment in person, diminishes the value of what you say, making it more a matter of form and less an expression of real gratitude. Put yourself in the giver's place and you will realize how ungracious is the delay which allows the glow of friendly feeling to change to a disappointment and displeasure which excuses will hardly remove, and which, not improbably, may seriously disturb the friendship.

As an illustration of the courtesy which good manners demand, I give you the following incident, the spirit of which, I am sure, you will appreciate, while you will understand that the forms demanded by Japanese etiquette are not necessary in this country, where hospitality is sufficiently acknowledged by a properly worded letter, or by

word of mouth, no gift being looked for except in cases where there has been special indebtedness.

Some years ago the party of Japanese Commissioners of Education to the Centennial Exhibition visited Hampton Institute, part of their mission to this country being for the purpose of studying our various systems of education. The party, consisting of a prince and the gentlemen of his suite, were gladly entertained for the several days of their stay by the officers of the School. They were all gentlemen of very high standing and great intelligence, and their visit was a source of pleasure to all who met them. On their departure, according to a graceful custom of their country, the prince left a beautiful present of Japanese work at each house where he had been a guest. A month or more after he left, by the earliest possible mail, came letters courteously announcing the party's safe arrival in Japan, and renewing their acknowledgments of the hospitality they had received.

As I have said, our Republican Society does not demand such excessive formality as is necessary to the despotic etiquette of those Eastern nations, but in some respects we can learn from them, and I have used the above anecdote to show you how broad a meaning "courtesy" may have.

It is almost always rude and unkind to ridicule people whether they are friends or strangers, and as politeness means not only external forms, but also involves considera-

tion for the feelings of those with whom you come in contact, you must remember that it is often just as ill-bred to say or do anything which you know is likely to hurt a person's feelings, as it would be to shut a door in any one's face or offer any similar rudeness.

If by accident you injure anything belonging to another person, you must make proper apology, and if in anyway you can repair your fault, must do so. Anything which you may have borrowed should be returned promptly at the expiration of the time for which it was lent. If it has been in any way damaged, you must replace it, or if that is not possible, must make good its money value to its owner. You must never make use of the smallest article without asking leave of its owner, and even in so trifling a matter as taking up a book or newspaper belonging to any one else, must be careful that you are not, in so doing, annoying the owner; in short, you must always and everywhere be strictly scrupulous in regard to other people's property.

In making the acquaintance of young men, and in your association with them, I have already told you how important it is that you should be careful, modest, pure in word and deed, so that you may command their respect, and never have the misfortune to find your name in the mouths of gossips or scandal-mongers, or even worse, to know that it is

bandied about among the very young men whose good opinion you are doubtless trying to win.

Do not, as a rule, accept presents from young men; do not go out with young men alone, but try always to have others of your own sex with you; do not take a young man's arm unless it is offered to you, and not even then unless the time and place are suitable and the offer properly made; in a word, do not permit yourself to be familiar or free in your manner, except with those with whom you are intimately acquainted; while so long as you are under the guidance of parents, teachers, or friends, you will find it best to trust to their judgment rather than your own in regard to what is proper and permissible for young women in their association with young men.

And now, if I were face to face with you, I should like to ask you, "What is it which, in your opinion, makes a lady?" and from your answers judge of my own success in this foregoing explanation. I cannot do that, but I can ask you to think for yourselves about the matter, and to answer to yourselves a few last questions.

To be a lady—is it not to be gentle, courteous and kind, to speak and move without roughness or rude noise, to be modest in look and word, to be considerate of others, to dress quietly and suitably, to be respectful, to be neither unduly shy nor presumptuously forward, to be at ease in regard to

all ordinary social rules, to be bright and cheery without coarseness, and to be all these not in public or at times only, but everywhere and always? And of such an one can we not say, "Strength and honor are her clothing, in her tongue is the law of kindness—her price is far above rubies?"

CHAPTER IX.—In General Society.

FOR YOUNG MEN.

The principal power in general society undoubtedly lies in the hands of its female members—that is, it is to them that Society looks for a careful maintenance of etiquette, and for the support of a high standard of refinement, and you will understand this when you remember how many things you do, as young men, among yourselves, which, as gentlemen, you would not, on any account, do in the presence of ladies. Now, of course, the rougher life, which, as a general thing, falls to the lot of young men, and the fact that in their struggle with the world they have little time for social culture, explains this and to a certain extent excuses that want of grace and ease which is so much more frequent among young men than among young women. But, and I want you to lay this to heart, neither this nor any other reason, however plausible, can or ought to induce you to

abate, by jot or tittle, your constant endeavor to become and to be gentlemen. If you will once take the trouble to learn what it is to be polite and well-bred, and will honestly try to form the habit in yourselves, you will find that you need never be too tired, or too busy, or too careless, to be gentle and courteous in your manner to those about you, and you will find, too, that every step which you take in this direction will bring its reward, and that, in the end, you will be more than repaid for the exertion which, at the outset, may, not improbably, seem to you very great.

I have no intention, as you see, of encouraging you with the assertion that it is an easy thing to be a gentleman, for that, I think, would be the surest road to your ultimate discouragement, but I want you to believe and act upon what I am sure is the truth—that is, that by care, patience, watching the habits of those who are better bred than yourselves, and modestly accepting instruction in whatever form it may come, you can make of yourselves gentlemen, of whom your friends and teachers will have no need to be ashamed.

Now if you have read what has already been written to you, you have learned several things which I shall here merely recapitulate in brief. You have learned that thorough cleanliness is essential, that your dress should be neat, quiet, and always suitable to your occupation, and that at table your behaviour must be most carefully regulated. We come now, naturally, to your demeanor in general society—

that is, in all social gatherings, in all public places, in the street and the house; wherever, in short, you are brought in contact with your fellow beings, and the details which I shall try to make plain to you, demand your serious attention.

Consideration for others, either real or apparent, is the foundation for good manners, and what you need to learn is to show such consideration constantly and easily, to make it so entirely habitual as to require no special effort. There are certain forms which you will have to follow, certain rules which you will have to obey, and the more thorough your knowledge of these, the pleasanter your social relations will be, both to yourself and others.

Many of the principal of these rules relate to the respect which you are to show in certain ways, and, in greater or less degree, to all whom you may meet. For example, you must invariably give precedence to all women—young or old, rich or poor—to all old people, to all invalids, and to all to whom, from their position or character, you desire to show especial respect—that is, that you must never enter a room, carriage, etc., before such persons, or precede them through doors, gates, etc., or seat yourself before they are seated; but, on the contrary, should always be ready to assist them by the numberless little attentions which a gentleman has it in his power to bestow. Do you

ask what these attentions are? Did you never see a gentleman assist a lady, or any one who was old or weak, from a carriage, or open a door for them to pass through, or carry a parcel for them, or pick up anything which they may have dropped, or close a window for them, or in a hundred ways do something for them which it would be hard or disagreeable for them to do for themselves?

If you will notice how wide the difference is in these matters between a rough, untrained man, and a gentleman, you will soon be convinced of their importance and the necessity for training yourselves to remember them, for everywhere and always it is these *little* things that mark a gentleman's manner.

You must not pass between the fire or the light and any one; must not sit in any awkward or familiar position in the presence of others; must not smoke without asking permission; must not chew, or, above all things, spit; must not cough, sneeze, or blow your nose loudly or obtrusively. You should always carry and carefully use a pocket handkerchief; and with it cover your mouth when you sneeze, cough, or yawn (turning your head aside at the same time), while the various other uses to which it can be put, make it an indispensable article of your attire. If you can avoid it, you should not sit or stand with your back toward any one, and when in company should never yawn, as this latter is a rude

indication that you are tired of the people about you.

To whistle or sing audibly is in very bad taste, and you must most certainly not allow yourself to pick your teeth, scratch your head or any part of your person, clean your nails, or take any similar liberty before people.

You must not talk in a loud voice, call loudly to attract another person's attention, must not use rough or coarse language, and must never, anywhere or at anytime, be guilty of profanity. In regard to this last fault I would gladly speak to you at length and most earnestly, but I think the sin has been wisely summed up in the words of a famous clergyman who once said that "there could be no excuse for profanity, for it was not only wicked and ungentlemanly, but also consummately foolish," a description so true that it ought to be enough to deter any thoughtful man from the use of so called strong language. In a less degree it also applies to any coarseness or vulgarity of word or gesture, than which nothing is more repugnant to refined persons, and as this is a specially dangerous fault for young men who are apt to take a good deal of license among themselves, you will have to guard against it very carefully, remembering that the expressions which you permit yourself to use habitually when you are with your daily companions, will almost invariably crop out in your general conversation. If you use coarse, rough, language and gestures, when you are with

the men and boys who are your ordinary associates, you will find it very difficult to change your custom when you are with other people, for which reason (and for many others), it is best, if you mean to be a gentleman at all, to be a gentleman always.

When the door of a room which does not belong to you, or in which you have not at least an equal right with others, is closed, do not try to open it, but knock and await the answer of those within. When you enter a room always remove your hat, and touch, or remove it when you meet an acquaintance; while upon your first entrance into a room you should speak or bow to each person in it, unless, of course, the number is very large, and should do the same upon leaving. When you are introduced to any one you should bow and begin a conversation upon some subject of common interest, shaking hands, in this country, not being usual except among friends. In conversation be careful not to put yourself and your opinions forward, to interrupt any one who may be speaking, to talk much of yourself or your own affairs, or to introduce any merely personal subject.

Do not talk (except to intimate friends or in private) about the state of your health, your clothes, your teeth, about anything, in short, which can only be of interest to yourself and your near friends, and try to reach a happy medium between uneasy shyness and presuming self-confidence, being

quiet and unassuming, but neither careless nor awkward.

Do what you can always for the entertainment of others, and when you join in games or similar amusement, do so without noise or roughness, and with due regard to the pleasure of your companions.

If you are a guest in the house of others you must, upon your arrival, first greet your host and hostess, and never leave without making a proper farewell to them; in your own house you must politely and kindly receive your guests, doing your best to make them at ease and to give them pleasure. When you are away from home you must be careful to take no liberties, and must understand that many things which it is proper to do in your own house, you cannot do in other people's houses without rudeness.

I believe that with young men, as with young women, the safest means to obtain graceful and pleasing manners is to think as little of yourself as possible. Of course it is necessary for you to give some thought to your appearance and to your general demeanor, but my meaning is that you are not to think of yourself selfishly or with over-sensitiveness. Do not be too anxious as to the opinion that may be formed of you; do not constantly wonder whether people think you are good-looking, or well dressed, or well-mannered, or "smart;" but watch closely the behavior of the most cultivated people you know, imitate their actions when you are

in doubt or ignorance as to what is proper, and then forget yourself and try to make those about you comfortable and happy. This may seem to you an odd rule whereby to measure yourselves, but I assure you that if you will put it in practice you will find it covers a great many of these details which seem so hard to master when you are obliged to take them one by one. You will find, in many cases, when you are perplexed as to the proper thing to do, that the answer to the question, "What will be most agreeable to those about me?" will solve your doubts and decide correctly for you. For example, nothing is more ill-bred than over-familiarity, and, as a general thing, nothing is more disagreeable to the people to whom it is offered. Do not approach too closely to any one to whom you may be speaking, especially if it be a lady; do not touch any part of the dress or person of any one near you; do not whisper, point or stare; do not make remarks upon the appearance of others while you are in their presence, and do not ridicule or make fun of either strangers or friends.

Do not keep up a private conversation to the exclusion of other people, and do not in any way amuse yourself at other people's expense, for, as I have said before, the rudeness which unnecessarily wounds another person's feelings, is just as inexcusable as the rudeness which stares a person out of countenance or occupies a comfortable seat while some tired woman stands.

If you unintentionally commit any rudeness, or trespass upon the rights of others, you must never fail to ask pardon at once, saying "I beg your pardon," or "Excuse me," or using some similar form of words, and, when possible, must atone for your rudeness in other ways as well.

In church, at concerts, lectures, or any public gathering, you must always be quiet and orderly, on no account talking in a loud voice, or in any way making a disturbance or attracting attention; while at church or any religious meeting your behavior must be reverent and marked by proper respect for the place wherein you are, and the occasion which has called you there.

Applause should be will-timed and general, never being kept up by a few when it is evidently the general wish of the assembly that it should cease, and never being permitted to become boisterous or uncontrollable.

CHAPTER X.—In General Society—(Continued.)

FOR YOUNG MEN.

You should try always, when you are among people, to sit or stand quietly, unless there is good reason for moving. To shuffle your feet, move your chair uneasily, fidget with any part of your dress, or anything you may be holding, is very annoying, and, if you allow it to become a habit, will

often make you an unpleasant companion to well-bred people. Teach yourself to do what you have to do neatly and quickly, and then do not embarrass yourself and others by constant and needless movement.

You probably sufficiently appreciate the importance of showing deference to those whose years, station or character make their claim to it evident, but I should like to make you feel that it is a good thing to practice politeness toward your companions whom you consider on an equality with yourself, and not especially entitled to respect. The minor courtesies of society cost so little when they have once become habitual, and go so far toward making life smooth and pleasant, that you will find it no waste of time to practice them in your intercourse with your fellow students and laborers. Do not be ashamed to offer a seat, or a newspaper, to say "thank you" for any little kindness, to pick up anything that your companion may have dropped and return it to him; but, on the other hand, be always ashamed to keep on your hat even in a room full of men, to spit recklessly here and there, to yawn in a friend's face, to take the best seat, to ridicule or mock any unavoidable peculiarity in another, to roughly reject or ignore any favor done for you, because for your own sake, if you are not moved by any less selfish reason, you had better give your companions such treatment as you in turn desire to receive. More than this,

there are few, even among rough boys, who do not feel the charm of a courteous and kindly manner, and the example, in this respect, of a single boy may work greater good than pages of written advice.

It is not unusual to hear boys and very young men say, scornfully or carelessly, that all these things are for girls : "men" have no time or need for them, but surely in so saying they prove nothing but their own ignorance or laziness. If you will make a fair trial of this matter you will find that it is possible to be refined and gentlemanly in spite of hard work, small opportunities and a rough life, and it is foolish for you to undervalue the importance to you of a pleasing and sensible manner. A man's success in life is sure to be more or less affected by the external proof which he gives of the training he has received, and it will be greatly to your advantage if early in life you teach yourselves to be polite and careful in your behavior to all people.

In your intercourse with all members of the opposite sex, of whatever class or age, it is proper for you to pay certain attentions and evince a more marked respect than is expected from you toward your own sex. There are many particulars in which your behavior must be modified by the presence of ladies, and as the social regulations upon this point are very exact, you will need to study and observe them with care.

When you meet a lady with whom you are acquainted, in the street, you must bow and remove your hat, and must usually pass her on the outer side, leaving to her what is presumably the best and safest part of the path or pavement, while in walking with a lady you must also take the outer side. When you are introduced to a lady, bow and speak at once, and when a lady speaks to you, remember you are bound to reply, and reply politely, under all circumstances. If you are walking with a lady who is a friend, you can, in the evening, offer her your arm, which she can take or refuse, at her own pleasure ; in the daytime you need not offer your arm, but must be watchful to give any aid she may seem to require in the way of getting in and out of carriages, boats, cars, etc., stepping over any obstacle or avoiding any difficulty.

You must not usually permit a lady to open doors, gates, etc., for herself, but must open them for her, standing back to allow her to pass through before you. You must not, on any account, smoke in a lady's presence, even if she is an intimate friend or relative, without first asking her permission, and as to the disgusting habit of spitting, I trust that I have already impressed upon you that it is never permissible before ladies or any number of people.

You must not remain seated while a lady is standing, but must always try to find for her a comfortable and con-

venient seat, and when there is anything to be seen or heard, must not fail to give her the best place. To push or jostle a lady, to force yourself in front of her, to take, in any way, advantage of her inferior size and strength, is the height of rudeness, and is an act of which no true gentleman is ever guilty. On the contrary, you should use your strength for her advantage, allowing her in your presence to do nothing disagreeable or arduous for herself which you can properly do for her. When you are with ladies you must be particularly careful to fall into no awkward or familiar positions. Do not sit or stand with your hands in your pockets; do not lounge or sit with your feet higher than your head; do not whistle or hum; do not yawn, and especially do not permit yourself any of those liberties which I have already told you are entirely forbidden in general society.

Remember what I have said to you in regard to the use of your pocket handkerchief, and how careful you must be about blowing your nose, sneezing, picking your teeth, etc. Then, too, you must scrupulously avoid annoying a lady by any coarse words or gestures, or by any rude attempt at familiarity. Let your manner to a lady be always modest, quiet and attentive, roughness and noisy talk being always repugnant to well bred, modest women.

When you are playing games in which ladies join, or dancing, or engaged in any social amusement, you must allow

yourself always to be governed by the pleasure of the ladies; they must take the lead and you must follow—that is, you must permit them to choose what they will do and how it shall be done, and must waive your own opinion.

You must not get up games or conversation among yourselves to the exclusion of the ladies who are present, and must be careful when refreshments are offered to see that the ladies are properly served before you help yourselves. If a lady drops a handkerchief, gloves, etc., you must at once pick it up and politely return it to her, and if you unintentionally commit any rudeness, such as stepping on her dress, failing to answer when she speaks, etc., you must at once apologize and do what you can to atone for it. If a lady is reading a book or paper you must not ask her to give it up to you, but, on the other hand, if you are using anything which you think she wants, you must offer it to her, and, if she desires it, give it up at once. You should never scrutinize closely a lady or her dress, and should never make remarks about her; indeed, this is carried so far that it is a point of honor among gentlemen not to discuss freely among themselves the character or appearance of their lady friends.

A lady desires, above all things, to be respected, and you, as gentlemen, can show your respect for her in no better way than by refusing to talk about her among your companions. If you wish to accompany a lady home from

any evening entertainment, you must ask her permission and be careful not to force yourself upon her, while if you do accompany her, you must not, upon reaching her home, go in, unless she gives you an invitation to do so.

The choice as to whether or no she will make or keep up your acquaintance rests always with her, and in paying formal visits you must keep strictly within the rules which society lays down. You must never call without an invitation, unless you go with a friend who has the right to introduce you. You must always call upon your hostess within a few days after any entertainment to which she may have invited you, whether you have been present or not. You must leave your card or your name at the door when you enter, and you must not make the mistake of unduly prolonging your visit. Ten minutes is quite sufficient for an ordinary call, and unless there are special reasons for so doing, you had better not exceed that limit or you will find yourself in the dreaded category of "bores."

If you have reason to suppose that you have offended a lady by any rudeness or carelessness, it is your duty to offer a proper apology or explanation, and you need feel no false shame in so doing, for a true lady will always respect your intentions even though they may be awkwardly expressed.

In the above I have throughout used the term "lady," partly because it was convenient for me, and partly because

it conveyed to you something more than the word "woman" or "girl," but I want you to understand that what I have said includes, with very few exceptions, the whole sex. Your schoolmates, your mothers and sisters, the young girls with whom you commonly associate, all should receive from you deference and kindly respect.

Do not let the rules and hints which have been given you serve only when you are in the company of your teachers or those whom you yourselves consider as "ladies," or those, in short, of whom you have a little wholesome fear, but let them control your everyday life and regulate your conduct toward your girl companions, your relatives and home friends. You may be sure that it is just as rude and ungentlemanly to push through a door before the girl who stands next to you in class, as before the lady who teaches you, and that the boy who keeps on his hat in a room full of girls, and suddenly removes it when a teacher looks in, has a great deal to learn, and is not on the right road to learn it.

Furthermore, if you do not yourselves show respect to the women of your own kindred and race, you will have no right to expect such respect from other men, which is a full and sufficient reason for you to be toward them, even more than toward others, scrupulous and courteous in thought and deed.

The following chapters, for the use of travelers, have been written especially for this volume by Miss H. W. Ludlow, whose experience in travelling with our students and in the South generally, has given her unusual opportunity for observation.

CHAPTER XI.

MANNERS ON THE ROAD.

Here is a true story. One summer day a steamboat stopped at Old Point, Virginia, and took on, among other passengers, quite a large number of young colored people of both sexes. Some of these went on board loudly talking and laughing, pushed their way up stairs to get the first places by the rail of the upper deck, from which they called and shouted to their friends on shore till the boat started; others, hurrying into the cabin, made for the best seats, lounging on the sofas, and exchanging free jokes with their companions in loud tones, till their behavior drew upon them the attention of all the passengers within seeing and hearing distance.

"*That's* the beauty of educating Negroes," said one of a group of southern white gentlemen standing near, and his lip curled with disgust.

"Sir," replied another, a man of high birth and standing in the State, "I have visited the Hampton Normal School, and I know its Principal, and have seen its students, and I'll wager you that there's not a Hampton student in that

crowd, but those are some of them yonder, and there are some more, behaving like ladies and gentlemen. I can pick them out for you anywhere on the boat—so quiet and neat and well mannered that they haven't even attracted your attention." To confirm his words, this champion of Hampton students took pains during the trip to approach the different groups and talk separately with each individual, inquiring in his kind and fatherly way where they had come from and what were their plans for life. In not one single case did he find his first conviction a mistake, as he has since told not only the friends who were with him, but more than one officer and teacher of Hampton Institute, very much to their gratification, as you may imagine. And some of them were gratified again, recently, by hearing from a northern lady visiting Hampton for a second time, that having noticed some quiet act of politeness to a stranger done by a young colored man of intelligent and pleasant appearance, on a railway train in Massachusetts, she had "wondered if he were not from Hampton Institute," knowing that its students had sometimes found work in that neighborhood, and on inquiry, found this to be the case.

We tell you these pleasant incidents, assured that they will incite many of you to do all in your power to win the same good opinion for yourselves, and keep up the good reputation of Hampton students.

And what are good manners on the road? We have only to adapt to the special circumstances of travel the general rule with which we started, that politeness at its foundation is thoughtfulness for others and a proper sense of our own relations to our surroundings. All through life, as a poet has said,

"We all are travellers who throng
A thorny road together."

To take the thorns out of others' way will make the road smoother for ourselves also, and let us not be a thorn in their way if we can help it.

You will gather from the first of our true stories above, that good manners on the road, as elsewhere in public, are quiet manners. Ladies or gentlemen will not wish to make themselves conspicuous among strangers, therefore talk quietly together, or with the friends who come to see you off. Demonstrative farewells are supposed to have been made at home. A kiss should be held sacred for the nearest and dearest, and they will not wish to make a display of it. For the rest, a friendly handshake is enough, and remember again that that does not mean a torturing grip that will leave its memory in aching joints.

TO YOUNG WOMEN.

Quietness of manner should accompany you all the way, and will be your best passport and safeguard. If you are traveling alone, be especially careful of your behavior. Don't

enter into familiar conversation with men who are strangers to you. Look out for your pocket book, and remember, too, that as Shakespeare says, "Who steals my purse steals trash." Remember that you have your own self-respect, the reputation of Hampton students, and the good name of the women of your race to sustain. Not long ago a Hampton girl was going North for the summer; money had been sent her for her fare; after paying her passage on the steamboat, she put the balance for her railroad ticket into her satchel. Unfortunately, not being perhaps much accustomed to traveling, she left her stateroom door unlocked and her satchel lying on the berth. When she returned it had disappeared. Greatly distressed she went to the stewardess. While telling her sad loss a white gentleman drew near, and hearing her account, said to the stewardess, "Where does this young woman come from?" "From Hampton Institute, sir." "I can't see a Hampton student suffer when I can help it," said the gentleman, and, taking out his pocket book, presented her with a two dollar bill to replace the one she had lost. It seems to me there are several lessons in this story, and I will leave them to you to find out.

Be observant of all about you. A great deal can be learned on a journey, not only of geography, but of human nature and social customs. One good rule is not to do things or go into places that you see no one else do or enter. A young girl, taking a short journey alone, amused herself for some

time by watching the ways of people in the same car, and seeing one very pleasant, modest looking young lady, not far off, resolved that she would take her for a model all the way. She thought she was so pretty and sweet looking that she gave her in her thoughts her favorite name, and called her Miss Charlotte. Observing that Miss Charlotte put her satchel in the rack above her, set her umbrella in the corner by her, and folded her shawl over the seat behind her, occupying thus only the half seat she sat in, Sarah, as we will call her, took hers from the seat beside her and stowed them away in like manner, though many others in the car were spreading their belongings over a whole seat. At the next station a great many people got in, and Sarah looked rather anxiously to see what Miss Charlotte would do. As usual, the women and children entered the car first, looking from side to side for a seat. Many who sat alone in a seat turned their heads and looked out of the window, leaving their baggage to speak for them; some declared that the seat was "engaged." Miss Charlotte looked pleasantly at the first woman and child who entered. The woman hesitated, but seeing Sarah's seat so near, sent her little boy to that and sat down very gladly. Several were left standing, but when the conductor came in he found seats for all, and Sarah was very thankful that she was not one of those whose baggage he unceremoniously removed to accommodate some of those

they would have least welcomed. When the cars stopped for dinner, Miss Charlotte proved to have brought her lunch basket with her, and as Sarah also had some sandwiches and fruit in her satchel, she had another opportunity of watching her model. She was glad that she, too, had a nice clean napkin to spread on her lap, and though she had no pretty fruit knife like Miss Charlotte, she followed very closely her example of neatness, keeping her crumbs in her napkin, and folding her apple cores and peach stones in a paper, wondering indeed why she didn't throw them out of the window as some did, till she saw she was only waiting till the train had moved out of the station and away from the town, where they would be annoying to passers by. Seeing the little boy by her side look longingly, as children will, at her fruit, Sarah would have liked to offer him one, but fearing that his mother might not think it best for him, she held it up with an inquiring look, as she caught her eye. The mother smiled and nodded, and Sarah offered it to the little fellow. He looked towards his mother, who said, "You may take it, Tommie, and say thank you." Sarah was pleased to see that Miss Charlotte saw it too, and was delighted when she gave her a pleasant smile. After that the little fellow became quite sociable and she enjoyed his childish talk; but nothing more of note happened till, when at the next station Miss Charlotte was getting off, as she passed Sarah's seat her veil was caught and drawn off, and

she went on without perceiving it, till Sarah, hurrying after, handed it off of the platform, calling "Oh, Miss Charlotte, here is your veil you dropped." "Oh, thank you very much," said the young lady with surprise, "but my name is not Charlotte, did you think it was?" "Oh, no, ma'am—I —beg your pardon," said Sarah, her cheeks growing very hot. The pretty young lady looked puzzled, but laughed and said, "Well I thank you very much all the same," and there was no time for more, the train moved off, and Sarah took her seat again and wondered all the way what "Miss Charlotte" would imagine about it, and what her name really was, and where she lived, and what she would think if she could know she had been a "model." But she never saw her again, and that is all the story. You might make up a great deal prettier ending if you were to try, no doubt, and imagine a great many more circumstances.

Some people get into trouble by asking direction of strangers about them, rather than of the proper officials. Ticket agents, conductors, pursers, stewardesses, and policemen, are responsible persons, part of whose business is to direct strangers. If irresponsible persons mislead you by accident or design, you have generally yourself to blame. Other people, especially women traveling alone and unused to traveling, make themselves very annoying and provoke discourteous answers by asking very foolish, unnecessary questions of the officers of the road, or requesting something

they have no authority or right to do. As we have said elsewhere, keep your eyes open. Read notices; they are put up on purpose to be read. When you need to make inquiries, make them clearly and modestly of the proper persons, and you will seldom receive anything but a courteous answer, for which or for any help rendered even by one who is paid to do it, it is always proper to say "Thank you." He cannot be paid for the courtesy with which he does his duty, except by corresponding courtesy in those for whom he does it.

When you approach your destination, or have to change cars, think about your trunk. Don't forget to check it, and *never* give up your check except to an official, or without a receipt. It is always well to look when your trunk is checked, to be sure that the numbers correspond, on the check you hold and that on your trunk. It is well to also write the number of your check, and the name or letters on it, in your note book. This will enable the railroad or express company to trace your trunk if it is lost. If you give your trunk to an express agent be sure that he takes the right address and check number, and take care of the receipt he gives you. It is safe to give your check to a city hack driver to get your trunk if you are going to take it on the carriage with you; his hack is numbered and he is responsible. But if you are not going with it, don't give your trunk or check to any man who offers to take it, with no receipt. Many trunks have

been stolen in this way. If you don't know how to manage, ask the conductor, or stewardess, or a policeman, according to where you may be. But keep your own wits about you, and when you leave car or boat or station, count your belongings and see that you leave nothing behind. If you should ever leave anything, go to the office of the company, or the station, where many things thus lost are brought. It is always well to have everything clearly marked with your name—satchel, umbrella, shawl strap, overshoes, pocket book, etc.

The matter of dress comes up in traveling as everywhere else. It is always a mistake to dress showily for traveling. For short distances in summer, a simple calico or gingham, clean and neat, with clean collar, and straw hat with ribbon, is quite appropriate and much more ladylike than a white muslin with gay ribbons, and hat with light flowers or lace, getting more and more soiled every mile of the way. In the same way, for long journeys or cool weather, a plain dark alpaca or woolen stuff, with clean collar, dark sack, and hat with dark ribbons, makes the best kind of traveling dress, much better than anything light or showy. All cannot afford a special traveling dress. That is not neccessary, but, choose a plain, quiet dress to travel in and let it be neat and whole. And clean hands are better than dirty and ragged or showy gloves. A young girl we once saw, who, unwill-

ing to lose the effect of her rings, had put them on outside her gloves, had certainly made a sad mistake. Strong serviceable shoes, large enough to be perfectly comfortable, and worn enough to be used to them, are best at any time, and especially for a journey. In our changeable climate, a gossamer, overshoes, umbrella and shawl, save much danger from exposure on a long journey. A good supply of handkerchiefs and collars should also be in your satchel. A celluloid collar and cuffs can be worn with comfort and washed off like a china plate every night. If you engage a sleeping car or berth, be sure to loosen your clothes thoroughly to give your lungs free play on lying down. Serious illness may result from neglect of this. With a little management, it is quite possible to do this even in the narrow limits of a sleeping car, and to remove the dress, folding neatly and laying it at the foot of the berth, slipping on a loose sack, comfortable to sleep in and proper to appear in in case of emergency. The trouble this takes will be well rewarded by the rest of the night and the comfort of the day on a long journey.

CHAPTER XI.—Manners on the Road—(Continued.)

TO YOUNG MEN.

The matter of dress touches you, too. Don't try to look like a dude, and don't be negligent of your appearance. In

these days of celluloid collars and cuffs, no one need wear soiled linen. A clean flannel shirt is better than a dingy white one; a straw or felt hat better than a silk one; well blacked shoes look better than light or flashy ones, while clean hands and nails are the sign manual of a gentleman—rings are no improvement to them.

Don't buy coarse papers or dime novels. A man is known by what he reads. Buy the respectable journals and read what is going on in your country.

Don't strew peanut shells on the floor, and don't make the compartment you occupy so foul and revolting that a woman—or a decent man—will rather stand up than sit down there.

As I have just cautioned our girls as to their behavior towards men who are strangers to them on the road, so do I most earnestly say to you, young men, protect the womanhood of your race. If a lack of self-respect on the part of a woman is pitiable and sickening, the attempt of a man to take advantage of such lack is contemptible and unpardonable. Stand ever ready to protect or aid without presuming on anything great or small that you may be able to do. Towards women, young or old, whom you meet on the road, let your behavior be guided by this thought: "How should I want a man to treat my sister or my mother?"

I do not forget that to colored people in America the question of manners on the road may involve at times peculiarly difficult and trying positions, and cases where the courtesy will seem very one-sided. But while I understand and deplore this, and while I admit that there may be circumstances when it will be right and necessary to make a stand, in a proper and lawful way, for one's lawful rights, I believe that, especially in these cases, propriety of deportment on your own part will do more than anything else towards securing for you fair and proper treatment from others. And trying as are some of the inconsistencies of treatment, of which you have just cause to complain—the penumbra of slavery's dark eclipse out of which your race is passing—I am sure that a glance over the past will encourage you by the perception that these very inconsistencies are on the hopeful side and show what you have gained, not lost, of rights and privileges. I am sure, too, that you will agree with me that the improvement has been owing, in a great measure, to the progress and the proper deportment of your people. The incidents with which I began this chapter show you how this is recognized by both North and South. Thus every one of you can do something to help it on, and with this inspiring thought I wish you each, wherever you go, a pleasant journey.

CHAPTER XIII.

LETTER WRITING.

There are certain well-defined rules in regard to the arrangement of a letter, its address, date, signature, etc., with which you ought to be familiar, and you also need to understand the regulations of general correspondence—that is, you should know the difference between a business letter and a note of invitation, between an unceremonious line to a friend and a polite and careful letter to a stranger. In fact, there is a good deal to be learned before you can write a neat, graceful, properly expressed letter, and as the ability to do so should be one important result of your education, you must try to familiarize yourselves as rapidly as possible with the art of letter writing.

In the first place, then, whatever the object and style of a letter may be, and to whomsoever it may be written, it must always be dated—the name of the place from which, and the day of the week and month upon which it is written, being placed in the upper right hand corner of your sheet of paper. Give it plenty of room, and if the letter is of special importance, add in figures the date of the year as well. A little lower down, and upon the left side, write the name of the person you are addressing, always with a proper prefix; to a stranger, "Dear Sir," or "Dear Madam;"

to a friend, whatever your taste and affection may dictate. Directly below this, and again a little to the right, the body of your letter should begin. This should be broken into paragraphs, should be written in perfectly straight lines (it is best to accustom yourself to use unruled paper), and should be so arranged as not to close either at the extreme top or bottom of your sheet, as this always gives an awkward look, and by a little care can be avoided, while you must specially avoid making blots and erasures.

Having completed your letter, you have still the envelope to address, and this requires quite as much attention as the letter itself, for, as you know, it is only by means of a legible and correct address that your letter can reach its destination. Begin somewhat above the middle of your envelope and close to the left hand corner, with the plainly written name of the person, giving any title which may belong to him or her. Follow this a little lower down and further to the right with, if it is to go to a city, the street and number; if it is to go to any institution, office, society, etc., with the requisite address of such place or society, writing, in all cases, after this (again lower down and more to the right) the name of the village or city, closing with the name of the State. When there is no number, street, or special address, the name of the village or town follows directly after the name of the person, and in cases where the place is little

known it is best to put between its name and the name of the State, the name of the county in which it is situated.

The following is a properly written note with envelope appended:

HAMPTON, March 9, 1875.

My dear Uncle:—

I arrived here last night and write at once in order that you may know of my safety and feel no further anxiety about me.

I have a very pleasant room and am sure I shall be happy here, provided I can keep up with my classes, which I certainly mean to do, if it can be done by hard work. Of course I am a little home-sick at first, and everything seems strange to me, but I expected that, so do not feel discouraged.

I hope you will write to me often, and do not forget to give my love to Jennie and Tom.

It is time for me to go to school, and I am going to begin my education by learning to be punctual, so the rest of my news must wait until my next letter. Hoping to hear from you soon, I am,

Your affectionate Niece,

Sarah Thompson.

Mr. James Thompson,
Care of Mr. Charles Lee,
18 William St.
Raleigh,
North Carolina.

There are so many different ways of prefacing your signature that it is impossible and, indeed, unnecessary to enu-

merate them here, but whatever form you may use must begin a little below and to the right of the final line of your letter, while below this, and to the right again, comes your signature—that is, your name, either written at length or with merely the initials of the Christian name or names, and the whole surname.

Your sheet of paper must be neatly folded to fit the envelope, and the stamp must always be placed in the upper right hand corner where it will not cover any portion of the direction. In writing the direction you must remember that post office officials, in distributing letters, always read first the name of the State, then the city, then the street, and last of all the name of the person, for it is in that way that a mail is made up, the letter being first sent to the destined State, and then to the local postmaster, who finally gives it to the person for whom it is intended. Your direction, therefore, should not be so written as to crowd the latter part of it; on the contrary, write the names of the village and of the State in a large and clear hand, and the name of the person in somewhat smaller characters.

Very formal notes, notes of invitation, etc., are frequently written in the third person, as,

PHILADELPHIA, *May* 10th.

Mr. Smith regrets to inform Mrs. Allen that he is unable to give her the information she desires, but believes that she can obtain it from Miss Jay, to whom he encloses a letter of introduction.

Now a letter of introduction is usually given by a mutual friend to one of two individuals who are strangers to each other (the bearer of the letter presenting it to the person to whom it is addressed), and would run somewhat as follows, varying of course according to the facts of the case:

19 Columbia St., Washington,
December 6th.

My Dear Mr. Turner:

I take pleasure in introducing to you Mr. Henry Otis, a friend and neighbor of mine who is intending for the present to reside in Washington. Any kindness which you may have it in your power to show him, will be a personal favor to me, while I am sure that you yourself will enjoy his society.

Hoping to see you soon, I remain,

Very truly yours,

Samuel Warner.

Notes of invitation in the third person admit of little variation, the usual form being:

Mrs. Jones requests the pleasure of Mr. Knox's company, on Wednesday evening, June 2d, at 8 o'clock.

Regrets and acceptances are framed in the same way. Business men use certain forms of correspondence which presuppose familiarity with, and are only used in business circles, but every young man, at least, ought to be able to write a fair business note according to established form, and although one example does not by any means cover the ground, it will enable you to understand the usual form:

New York, May 4, 1875.

Messrs. Brown, Jones & Co., Chicago.

Gentlemen:

Yours of the 30th ult. received and contents duly noted. In reply to your enquiries in regard to sales of cotton we would say that there is little demand for high grades at present, the market being dull and season late.

We shall do nothing without further orders from you.

Your obedient servants,

John Smith & Son.

Letters to strangers should not be written familiarly, although the ordinary formula is retained at the beginning. "Dear Sir," or "Dear Madam," "Dear Mr., Mrs., or Miss," are always correct, while you may sign yourself, "Respectfully," or "Very respectfully yours," "Truly," or "Very truly yours," "Faithfully yours," "Sincerely yours," or by a variety of forms.

In using postal cards you should remember that you are at the mercy of the public, so to speak, and should therefore write nothing that you are unwilling all the world should read. Telegrams should be as concise as possible, the ordinary forms of address and signature being omitted, and merely the name and telegraphic address given. It is good practice to occasionally write telegrams upon imaginary business, in order to learn how much information may be given and received within the compass of ten words.

It is, both in society and in business, your duty to answer letters fully and promptly, reading them carefully and making full acknowledgment of their contents.

In writing, as in talking to friends, you can of course allow yourself much more liberty, but at the same time must always obey the rules which have been given in respect to dates, addresses, etc., and must be careful to keep your lines straight, your paper clean, and your whole letter, from the date at the beginning to the stamp on the envelope, neat and accurate.

You will find, moreover, as you begin to attempt letter writing, that you can never learn to write correctly or compose easily, except by constant practice, and whether or no you get such practice will depend mainly upon your own conscientiousness and energy. Paper, pens and ink, are within the reach of almost all of you, and if you will make a point of using them carefully and frequently you will find that the bugbears of letter writing will soon disappear, and that which to many of you is now a task, will not only become a pleasure to yourselves but will enable you to give pleasure to others.

CHAPTER XIV.

MINOR MORALS.

The Christian law is, as I have said before, so closely interwoven with the whole fabric of modern civilization that many of our daily habits, and much of our social life, may be said to come properly under the head of minor morals. That is, there are many forms which people of refinement observe in their intercourse with each other, which are not only matters of etiquette, but also come under the jurisdiction of the moral law, and are of more importance, both to individuals and to society, than any mere ceremonies can be. It is, of course, often very difficult to decide just when and how our habits or our manners cease to be "right" and "wrong," and begin to be merely "proper" and "improper," and I think it is quite certain that we have all of us much to learn in respect to that morality which is the foundation of society. Therefore I hope that you will be glad to study a little for yourselves, and to gain a clearer comprehension of the value of truth and honor and honesty and purity in the details of life, even when those details are, as is often the case, of the homeliest and roughest description. However unimportant an action may seem to you, however small the thing to be done may be, it is always better to be right than wrong about it, and I want to speak to you now of a few, at least, of these daily habits of yours, in which you are especially likely to fall into error.

I have already spoken of the rudeness of mimicking, ridiculing, or in any way "making fun" of people in an unkind spirit, and I want you to understand that it is not only rude but also really wrong, as are all words and actions whereby you unnecessarily wound the feelings of others. Try at all times and in every way to be considerate, remembering that deep injury and grief may be inflicted by what you may only think "a little thoughtlessness;" and to show you how far such thoughtlessness may go, and how serious its results may be, I want you to ask yourselves a few questions about your consideration for the rights of other people in respect to their personal property, which is certainly a serious matter. Do you not frequently borrow from your friends and schoolmates articles of clothing, books, or even money, which you forget to return? Do you not sometimes even take such "little things," as you probably consider them, without asking leave of their owner, and although at the time you undoubtedly mean to return them, do you not sometimes find that you are unable to do so, and thus actually end by committing a dishonesty? This carelessness in regard to other people's property is, I fear, not an uncommon fault among you, and it is only too true that, while you would perhaps never do deliberately dishonest things, you are, nevertheless, sometimes led into violations of the eighth commandment through simple thoughtlessness, or want of consideration for the distinction of mine and thine.

Now, I think that you must see for yourselves that if you do not overcome this fault in early life, it will inevitably grow upon you as you grow older, and cannot be otherwise than harmful in its effects upon your moral nature, so that your duty is to put strict guard upon yourselves in this respect at once and constantly. Do not take *anything* which belongs to another person, without first asking that person's leave, and not even then unless you are sure of your ability to return it or its equivalent. Do not get into the habit of borrowing, even from members of your own family, for such a habit tends very surely to encourage thriftlessness and imprudence, and you will find that in the end you are very seldom the better for borrowed things, however tempting they may be at the moment. If you make strict honesty the habit of your life you will soon discover the result to be an independence and self-respect which is of infinite value to the man or woman who has rightfully earned it.

In the preceding chapters, upon your behavior in general society, I omitted to speak to you in regard to certain matters of politeness, because they are also, and, I think, primarily, matters of morality, and one of these omitted subjects is the reading of other people's letters or papers. You know, of course, that few things are meaner or more dishonorable than to open any letter, paper, or package, which is addressed to anybody else; but I am not sure whether you

understand that this extends even to communications which have already been opened by the person for whom they are intended. That is, that the fact of letters, etc., being unsealed and open, does not by any means give you the right to read them. Not only must you not take letters from the trunks, desks, or boxes of their owners, in order to read them, but when you find letters lying open upon a table, for example, or the floor, you must scrupulously avoid satisfying your curiosity as to their contents. If you want to find the owner of a letter thus found, you can generally do so by looking at the address or possibly the signature, but beyond that you must never permit yourself to go. This rule applies also to unfinished letters which your companions may have left within your reach; you must on no account read them, and furthermore, you must never look over the shoulder of a person who is writing or reading a letter—this latter being, to say the least of it, an unpardonable rudeness.

Another most contemptible habit is that of prying about among things of whatever kind which belong to other people. To open drawers, trunks, boxes, etc., to search in pockets, private books, or similar receptacles; in short, to take any sly or unfair means to possess yourself of information to which you have no right, is so evidently wrong that I am sure it is only necessary to call your attention to it, for you can see, without any explanation from me, how ignoble such conduct is.

Again, if by any chance you become the possessor of information which was not intended for you, your only proper course is to keep scrupulously silent about it; and in this connection I want to say something to you about the too common practice of reckless gossiping about other people's affairs. I have told you before that it is always best to be careful as to what you say, or listen to, about your neighbors, and again I must remind you that scandal (which usually means repeating unpleasant and harmful stories which may or may not be true, about your acquaintances) is always to be avoided, because it is almost inevitably injurious both to the subjects of it and to those who talk it.

Try to think and speak well of your neighbors whenever it is possible, dwelling always rather upon their virtues than their faults, for "charity covereth a multitude of sins," and charity means to love one's neighbor as one's self. Do not gossip or talk carelessly or much about other people's affairs, there are other subjects better worth talking and thinking of, and except in cases where you are able to give advice or assistance it is best for you to remember that usually it is wise and kind to mind one's own business. You will understand that, used in this sense, "minding your own business" does not imply that you are to be selfishly wrapped up in your own affairs, but simply that you are to permit to others the same freedom from interference which you desire for yourself.

Do not help to circulate stories of the entire truth of which you are not certain, a thing which is so frequently done, merely for the sake of excitement, that it and its companion fault of exaggeration are fixed habits with many people. Try not only to be sure of the truth of any reports which you may desire to repeat, but try also to train yourself to exactitude of speech. Weigh your words; be sure that you know just what they mean before you use them, and then don't let them be too big or too frequent. State your facts with as much accuracy as you can command, and in order to do this train yourself to observe carefully and to listen attentively, for it is only by doing this that you can protect yourself from constant errors in your descriptions and statements.

If you permit yourself to fall into a habit of using big words simply because you fancy they have a fine sound, you will find them snares and pitfalls, for they will tempt you into exaggerations, into saying more than you mean, and very often into actual mis-statements or falsehoods. As a matter of elegance, too, you should avoid grandiloquence of speech, for nothing is more likely to make you ridiculous in the eyes of sensible, well-bred people, than an attempt to unduly magnify your subject or yourself by the use of unnecessary or exaggerated forms of expression. This, and more also, applies to all words or expressions which are in the

least irreverent or profane, of which, I think, I may safely tell you that they are never used by Christians or even by persons who claim nothing more than mere external refinement. If you desire to gain the respect of either of these two classes of people, you must give up absolutely the use of all profanity, irreverence and vulgarity in your language, and I would also once more advise you to guard yourself against the too frequent use of exclamations of any kind, for this latter is very commonly only a form of irreverence.

This whole matter of guarding your speech is an important one, for with the tongue you can commit much folly, injury and sin, and you must remember that words which are, in one point of view, only "the breath of your mouths," are, in another, fixed and unalterable facts, potent for good and evil. Of scandal, of profanity, of coarseness, of unkindness, words are the chief vehicle, the tongue the great agent, while of a greater sin than any of these, the burden lies principally upon that "little member" which is too often "a world of iniquity."

I mean the sin of falsehood, a sin which I fear many of you do not sufficiently dread and fight against, but which is too fatal in its consequences to be for a moment trifled with. Do you ever stop to think soberly of the effect upon a person of deliberate or even thoughtless untruthfulness? Do you realize that if you allow yourself to become habitu-

ally false in your speech, even in matters of little importance, that you are undermining your whole moral nature and forfeiting the confidence of your fellows, thereby fatally injuring yourself? I cannot and need not speak here of the innumerable varieties of falsehood, nor of the far-spreading evil which a single lie may work,—you must know from your own experience that the harm which a liar can do to others is incalculable,—the thing that, perhaps, you do not understand is the harm which a liar does to himself, and the danger of the first steps in the path of deceit.

As a general thing, of course, lies are told for some purpose, to conceal a previous lie, to obtain some advantage, or for some similar end, and in each case are only the beginning of a long course of deceit, for one of the terrible features of falsehood is that one untruth necessitates another, the alternative of confession being so painful that few people have the courage to meet it. Such deliberate falsehood is an alarming symptom of moral disease, and the mental state which produces it should no more be permitted to continue than a fever is allowed to run its course untended, and if you will resist steadfastly the first temptations, you will find each victory easier than the last, for your moral strength, like your physical strength, increases by use.

Consider well the fact that everything is against the liar; he gains nothing, or at best but a temporary advantage; he loses the confidence of his associates, and with it

his best chance of worldly success; he loses his own self-respect, and with it all the best of his power; and he loses altogether and entirely his claim to be a servant of God, the noblest name for which any man can strive. Like all other virtues, truthfulness can be gained only by work and watchfulness; you must never let yourselves grow careless, or permit yourselves to believe that "white lies," or prevarications, or even inaccuracies, do no harm, for they are all false lights which sooner or later lead away from the pure light of truth. You can win few things for yourselves which are better worth having than a habit of speaking the truth at all times and seasons and to all people, and if there is one thing more than another which you ought to gain before you go out into the world to meet its temptations, it is a horror of lying and liars. And here, as in so many other respects, you can help yourselves more than anybody else can help you; you can remember how shocking falsehood is in itself and in its consequences, and, with God's help, can determine to cast in your lot with His servants, "in whose tongue there is no guile;" for without such resolution the lives upon which you are just entering will be worth little to yourselves or your fellow men.

CHAPTER XV.

MINOR MORALS—(Continued.)

Among the innumerable forms of deceitfulness there is one, viz.: the withholding of the truth, of which I want to speak to you as *students*, and which I want you to consider, as it affects you in your relation to each other, to your teachers, and to your school. I am sure that there are few of you who do not grow to have a real and hearty affection for the school to whose influences you owe so much, and who do not feel that in after life you will look back to your school as to a home, with interest, with gratitude, and, if all goes well, with honest pride. And yet I fear that you do not often remember how much the character and success of your school depend upon individual scholars, how much you can help your teachers, how much you can do for your fellow students, how much, in short, the whole tone of the school will depend upon *you*. No school can be very powerful for good unless a majority of its students co-operate with the teachers, and make the honor of their school a real thing, so real that it is a live influence among them, and this can only be done by the best and most intelligent scholars uniting to put down and expel the vices which are constantly creeping in among their younger and weaker schoolmates. You will understand better than I can tell you how much there is

which is wrong and foolish going on among you, which your teachers, however deeply it may grieve them, can hardly reach without your assistance, and that, therefore, your personal responsibility is very great. When you become a member of a school you become responsible, not only for your indivdual life in it, but for its honor and good name, and there is nothing which a student should feel more keenly than any disgrace befalling his school, above all, when it is a disgrace which, to a greater or less extent, may be chargeable to his own carelessness or wrong doing.

Now while there are many ways in which you can show your allegiance to your school and your determination to make its record honorable and its name respected, there is one in particular which often involves some troublesome questions and requires much consideration—I mean that courageous telling of truths for the good of the school, which you know will bring upon you from some of your companions the accusation of tale-telling, an accusation which must always be very painful to any right-minded boy or girl.

Tale-telling is emphatically mean, but there is a wide difference between glibly complaining of some fellow student's mistake or misdemeanor, and conscientiously and soberly reporting to the school officers anything which you are convinced is, unknown to them, injuring or interfering with the work of the school, or poisoning the moral atmos-

phere. This latter you are bound in honor to do even at the cost of great pain to yourself; it is a duty which you owe to the school as an organization of which you are a responsible member, and in doing it you need to be sure only of two things: first, that your report is accurate; second, that it is made, not for the sake of telling tales, but because you know that in no other way can the evil be remedied.

To take or attempt to take the law into your own hands on such occasions, is almost always worse than useless, for you are not in a position of authority, and usually have neither the experience nor the judgment necessary to enable you to deal justly and wisely with the offender. The only honest and courageous course for a student who becomes aware of a serious misdemeanor on the part of a fellow student, is to report at once, without exaggeration or reservation, to the proper authorities, and to be guided as to his own action entirely by their decision.

By this, and by a conscientious obedience to the laws of the school, you can vastly strengthen the hands of your teachers, and you can do your share in the honorable and lasting work of building up a Christian college for your people, a work of which your own experience must already have taught you the inestimable importance.

Throughout all your school life you should remember that the time which you spend in study is entirely and sim-

ply a time of *preparation.* The great work of life opens before you when the school doors close behind you, and from that day forward you will in all probability have little time or opportunity for merely personal cultivation. You have spent months, possibly years, in sharpening your weapons, and when the day comes for using them they should be keen and true, or your chance in the crowded field will be small. Remember, then, that your school hours are precious, that the knowledge which you acquire in them is the foundation of all that you will get in after life, and that the habits which you then form will remain always at the base of your character. In your school, under the guiding and protecting influence of your teachers, you have an opportunity to form and strengthen both your moral and intellectual nature, and you cannot too strongly feel the importance of making the best use of your advantages. I believe that most of you understand the value of the education which you get from books, and that upon that point I need say little to you. You know that without such education you can do little or nothing; that with it, the world of art, of science, of business is open to you, and ou are aw are that in order to obtain it you must pay the price of persistent hard work, but in regard to the habits of life which you are forming day by day, I fear your convictions are not so clear.

In respect to these habits, then, I have something to say to you before we part, and although it may seem to you

to be to some extent a reiteration of what has been said before, yet I hope to be able to put the facts before you in a new and clearer light.

The habit of courtesy, of consideration for others, the habit of truth telling and of fair dealing, the habit of self-control, you can form in yourselves (as soon as you are old enough to appreciate their importance), no matter how great your early disadvantages may have been, provided you can place yourselves for a time under favorable conditions, and nowhere can you find these conditions so well as in a good school. In such a school you are thrown into close contact with a large number of young men and women, under such regulations that courtesy, consideration and self-control, become matters of course, while the association with cultivated teachers is of very great personal assistance to you. All the circumstances are helpful, for you have not only individual ambition as a spur, but you have also an ambition to keep up the reputation of the school, and a desire that neither those who have graduated before you nor those who are to come after you, shall have reason to be ashamed of your record.

You have, in short, as I have already told you, what is probably the best opportunity you can ever obtain to make yourself strong for good and against evil, and in order to use your opportunity wisely you ought to consider what are your special weaknesses and temptations.

Do you ever stop, for example, to think how frequently idleness ruins men and women, and whether you yourself are doing your best to form a habit of industry? Are you conscientious about your work, filling every hour set apart for labor with useful employment, or do you shirk and evade, doing only what you are obliged to do and doing that not very energetically or persistently? Do you realize that the command "Whatsoever thine hand findeth to do, do it with thy might," is applicable to all your undertakings, because slip-shod, unregulated work is never good or successful, and you can never do little things well unless you are in earnest about them.

If you have thought much about this matter of industry you must already have learned that it is not only all-essential as regards your worldly success, but that it has also a most important and certain influence upon your character. If you permit yourself to become careless about your work, to fall into irregular, unpunctual habits, you will find that it affects your whole life and injures you seriously in many ways, gradually unfitting you for any kind of persistent labor, and making you finally useless, shiftless, and utterly unsuccessful. Begin, then, in school, where everything is in your favor, to make yourself conscientiously industrious, and do it as a matter of principle, for as the years go on you will find that there is spiritual as well as material truth in

the proverb, "The soul of the sluggard desireth and hath nothing, but the substance of a diligent man is precious."

Hand in hand with the vice of idleness goes frequently another almost equally dangerous vice, that of waste; and the temptations to it among young people are usually very great. You have not yet learned by experience the danger of wasteful and the value of economical habits, and, as a general thing, youth has more temptations to spend than incentives to save. Usually you have no one dependent upon you; you are strong and hopeful and not afraid of the "rainy days" against which older people are constantly advising you to provide. You scarcely see why you should trouble yourself now to form a habit of economy, and it seems very hard and unreasonable that you should be told to deny yourself pleasures now in order to prepare for a very uncertain future. But if you are wise, you will learn as wise men since the foundation of the world have learned, "from the ant, which provideth her meat in the summer and gathereth her food in the harvest," and will understand that your material prosperity will largely depend upon your thrift. Furthermore, waste is in itself sinful; we have no right to squander and misuse anything, but should honestly economize and make the best use of everything which passes through our hands, whether it be our own or another's.

The food which we waste, which might feed the hungry,

clothing which we neglect and abuse, which might cover the naked, tools or material of any kind which we wear out and destroy by rough handling or carelessness, money which we spend thoughtlessly—for all these we are accountable, and neither here nor hereafter can we escape from our responsibility.

Diligence and thrift are at the foundation of worldly prosperity and are also most emphatically Christian virtues, and neglect of them in your youth will cost you in later life a heavy price, while I am inclined to press upon you their importance, because as a people you have had in the past little opportunity to practice them, and are therefore specially likely to undervalue them.

A virtuous life is a many-sided life; if you mean to be good men and women it will not suffice for you to cultivate merely those virtues which are easy and pleasant to you, so growing in one direction only, but your endeavor must be to develop evenly and healthfully upon all sides; and now, in these years which are set apart as a time of preparation for the work and care and responsibility which will surely be the lot of every one of you, you should constantly and earnestly remember how precious is every hour. All that you learn now is just so much working capital for the rest of your lives, and if properly used you will find that it will never fail to bring you a heavy interest upon all the time and

strength its accumulation may have cost you. All the knowledge you get from books, all the experience you gain of different forms of labor, all the good habits you form, may be considered as permanent investments, which, by a little determination on your part, may be made continuously and increasingly profitable, and the honorable ambition to elevate yourselves and your people, which, I believe, most of you feel, ought to help you greatly in overcoming the obstacles which God in his omniscience has seen fit to put in your path.

You know better than I can tell you what those obstacles are, and I believe you are rapidly learning what I have again and again told you in these pages, that they can only be surmounted or removed by patient, hard, intelligent work. For such work you have now the opportunity; in it you have the warm sympathy and wise assistance of teachers and friends, to it you have every stimulus that human life can offer.

More than all this, and I believe that there are many of you who have a deep and honest sense of the truth of what I am going to say, you have the humble faith that you are the children of an all-wise Father whose will it is honor and gladness to fulfil, in whose justice you can most absolutely trust. If you can put love for Him at the foundation of your lives, all the details of which I have tried to teach you, something, will seem neither trivial nor impossible, you will know the meaning of that beautiful old verse,—

"A servant, with this clause,
Makes drudgery divine;
Who sweeps a room as for Thy laws,
Makes that and the action fine."

And you can so order your ways that wherever you may be, or whatever may be your work, you can feel and show that you are about your Father's business.

It is to this end that all decency, all courtesy, all honor, all study tend, and this is the conclusion of the whole matter: "Fear God and keep his commandments, for this is the whole duty of man."

CHAPTER XVI.

HOUSE AND HOME.

The corner stone of all civilization is the Family; the existence of families includes the existence of homes, and a home pre-supposes a house, so that we are swiftly and easily led to comprehend the importance to the human race, or at least to all civilized members of it, of the houses which shelter them, and which, furthermore, supply so large a share of the comforts, the charms, the sweet and powerful influences of Home.

The effect of well built, convenient, attractive houses, is hardly to be overrated; they are so supremely civilizing

that men and women can hardly fail to be made, in one way or another, the better for living in them; they seem to offer a premium upon neatness and taste, and are a constant stimulant to the desire for comfort and beauty, which is common to all people above the level of barbarians. No young man at the outset of his life can have a safer or wiser ambition than that which he gains from his desire to become a householder; no young woman can go far wrong who believes that to become a housekeeper, in the true meaning of the term, is a good and beautiful thing, and neither of these positions are, as a general thing, to be lightly won or easily kept. A man who has only his own labor to depend upon must make up his mind to much hard work and some self sacrifice before he attains to the undivided ownership of a suitable and comfortable house; and a woman, who in her childhood and youth has known little or nothing of the details of properly organized housework, needs to lay up a stock of courage and perseverance when she promises herself to become a true housekeeper.

But both man and woman find themselves amply repaid for all their labor and sacrifice when, the goal being won, the house and home are theirs, and they can rest, as did the wise men of old, under the safe and beautiful shelter of their own vine and figtree.

Now, taking for granted the desire and resolution to

make homes for yourselves which, I believe, exist among most of you to whom these chapters are addressed, there follow at once the practical questions: first, "What is the safest and quickest way of becoming the owner of a house, open to a man who works for his daily bread?" and second, "What is the best and most convenient plan for building a suitable house on limited means?"

The answer to the first question will vary to a certain extent with circumstances, but in the main will remain the same, and, to show that the principle upon which it is based has already been successfully demonstrated, I quote from an editorial in the SOUTHERN WORKMAN for October, 1875, which describes an undertaking similar to many which have been initiated, and in a majority of cases successfully carried through, in the South, from that date to the present.

"Commencing in April, 1871, a gentleman, resident in the South, built and sold to negroes forty-nine houses, besides selling to them sixteen vacant lots. Only three of the houses were paid for in cash. Twenty-four of the remaining houses have been paid for in full, chiefly in monthly instalments. The other twenty-two were sold for $10,755, of which $5,650 has been paid. No case has yet occurred, or is likely to occur, in which it has been or will be necessary to turn out a purchaser for default. First payments of from one-tenth to one-fifth have always been insisted on, partly

as a means of sorting out the better class, and partly because having paid their fifty or one hundred dollars, they would make great efforts rather than lose it.''

The cost of these houses, built as above described, was, as the figures show, about five hundred dollars apiece, and every one of the forty-nine purchasers has found it in his power to pay from fifty to one hundred dollars (or more) down at once, and to continue monthly payments of from five to ten dollars.

The security of the gentleman who thus offers his experience, lay in the fact that he withheld the deed of house and lot until the whole price was paid, giving the purchaser a contract to give him the deed when the last payment should be made, and he made his profit, which was very small, by buying a large tract of land and building by wholesale. The interest was included in the instalments, and this served often to hasten payments, the whole arrangement being, in short, exactly similar in its results to a mortgage.

A man buying a single lot and building a single house, could hardly, of course, do it on such advantageous terms as the above; but the difference would not be very great, and in a neighborhood where a number of steady, industrious men were willing to unite, land could be bought and houses put up at the cheapest possible rates, the necessary money being borrowed from a bank or an individual upon mort-

gages on each house and lot. In this case the mortgage and interest thereon would be paid off by instalments exactly as the monthly payments were made to the gentleman from whom I have quoted, and the results in each case would be the same.

The fact that forty-nine men have been found in any one locality who could in this manner purchase houses for themselves (and I ask you again to notice that there has not been a single defaulter) establishes a fair precedent, as the circumstances in this instance were not specially favorable, and the successful purchasers were simply working men of ordinary honesty and perseverance. Any sober, industrious man, with a thrifty wife who is willing to do her share of the work, can, if he is getting average wages, pay in less than three years for a house and lot which will provide for him and his family a comfortable home for a lifetime, and he can do it with very little more exertion than would be required to pay the rent of an inferior house for the same length of time.

The advantages of owning a house in distinction to hiring one, are so great as to need only the briefest mention, and most of you must already have learned that, for many reasons, hired houses make very uncertain and unsatisfactory homes. There is no better investment for a certain proportion of a man's capital than a house and lot, and the earlier

in life he makes the investment, the more profitable it will be, not only as a direct saving of money, but also and principally in a higher sense. In the first place, he saves for himself the profit which, in paying rent, he puts in another man's pocket; he avoids the uncertainty which must always accompany the occupation of another man's house, and the expense, discomfort and loss caused by frequent removals from one place to another, and he secures all the pecuniary advantage which must accrue to any working man who becomes known as a steady, industrious and permanent resident of any one locality.

But perhaps his greatest gain is that which comes secondarily, in the moral stimulus which he and his family receive from living in a house which is their own property, wherein no one has a right but themselves, which they can improve andbeautify until it becomes to them, as their home, the pleasantest and most attractive spot on earth. When a man and woman actually own the house which is their home, they find themselves, as a rule, quickly filled with an honorable ambition to make house and garden as neat, comfortable and pretty as possible. They take pride and pleasure in working for the improvement of that which is their own, and receive constant gratification from results achieved by their own labor and thrift. They have provided for themselves a tangible object for honest ambition; they

have something to work for and be interested in, and have thus secured a strong safeguard against the temptations to idleness, unsteadiness and extravagance, which so constantly beset humanity and are so frequent a cause of ruin.

Powerful as all these influences are upon parents, they are, if possible, still more powerful in their effects upon children, to whom the importance of a home, with all its strong and sweet associations, its various and lasting ties, is incalculable. There is almost necessarily a certain training, a certain formation of thought and habit received from living in a permanent, orderly and peaceful home, which nothing else supplies, and this in itself should be a sufficient reason for parents to do their utmost to become possessors of that which is the first essential of a home, namely, a comfortable, suitable house. That this is the foundation of family life is indisputable, and no one who looks at the matter fairly can fail to be convinced that the wisest thing a working man with a family can do, is to secure, as early in life as possible, a house, which will not only be his home as long as he lives, but will also form a provision for his wife and children in case of his death.

The answer to the first question, "As to how a working man can best and most quickly become the owner of a house," seems to be very simple, and if we can trust the experience of others, is very satisfactory, i. e. if he has not accumulated

sufficient money of his own for the purpose, he must buy and build, either alone or in company with others, with money borrowed at a fair rate of interest, giving as security a mortgage upon his house, and paying off such mortgage as rapidly as possible. In no way can a man incur smaller risk, and all that is required of him, as essential to success, is average industry and economy, so that no able-bodied man who is blessed with a helpful wife, need fear to undertake the purchase, in this manner, of a homestead, which, under ordinary conditions, is certain to pay him heavy interest upon the money invested.

When a man finds himself the possessor of a piece of land, with money sufficient to put up a small house, i. e. about four hundred dollars, our second question at once presents itself: "How can such a house be built to properly accommodate a family of six or seven members?" Now, of course, in answering this question there are many things to be taken into consideration and more ways than one of reaching the desired result. In the first place, climate must be consulted, and as the majority of our readers live where warm weather is to be provided for rather than cold, the suggestions which we have to offer will be especially for their benefit. Location, also, must affect the decision, as, of course, houses in the country and in the city require in many respects different arrangement; while the size of the

family, their prospects for the future, and last, but not least, individual taste, must each and all have their weight in influencing the plans of the architect.

CHAPTER XVII.—House and Home—(Continued.)

BUILDING.

It will easily be understood that, where the conditions are so various, it is impossible to lay down unvarying rules for the building of a house, and I do not hesitate to confess that the most I can do for my readers is to offer a few general principles, and some personal suggestions, assuring them at the outset that it is upon their own intelligence and experience that they must principally depend. There are a few points, however, which are unalterable, that is, there are a few principles which apply to house-building all the world over, and it is of these that I would first speak, and can confidently say that they will fully repay the careful consideration of any one of you who may be about to build a house. To begin with, however small a house may be, the work on it should be well and thoroughly done: you should select good, well-seasoned material, get trustworthy workmen, deprive yourself, if necessary, of all ornamentation, but permit no shams, no imitations, and be sure that from top to bottom your house is honestly built. The

very greatest fault in the ordinary architecture of the day is its flimsiness and want of honesty, and for this no amount of stucco, or cheap carving, or sham ornament of any kind, can atone. If you are limited as to the amount of money which you can put into the house, (which I am taking for granted to be the case), then your first care must be to see that you get something real, and permanently valuable, in return for your money. Be sure that your foundations are sound, your walls substantial, your roof tight, your windows and doors well-fitting, and that you begin with one thorough coat of paint, outside and in; after which, if you have any money left, you can afford to take a little time to consider what is the best use for it.

The point to be next considered, as affecting both comfort and utility, is the internal division and arrangement of the house, and this demands some thought, for the arrangement of the rooms of a house affords a very delicate and valuable test of the amount of civilization and refinement possessed by its inhabitants. In the dwellings of the very poor and ignorant we find human beings, of all ages and both sexes, crowded together in one room, forming a hot-bed from which springs a frightful crop of indecency, immorality and vice, and to no lower depth than this can human beings sink, for it pre-supposes the absence of even the instincts of modesty and decency. Now the first step on

the upward road is the separation of the sexes, then the prevention of overcrowding, finally the separation of individuals, and the setting apart of certain rooms for special purposes, as kitchen, dining, sitting, sleeping rooms, etc.; and this is what we reach in the *home*, and it is the approximation to this which should be attempted even in the smallest house which is inhabited by men and women claiming to be civilized. "Can this be done," you ask, "upon small means, and in cases where the mistress has the work of the family to do single handed?" I believe it can, and furthermore, I believe that you will find the attempt to do it in itself civilizing and enlightening. You may think it a trivial matter, but I assure you that the mere fact that you determine not to eat your meals in the kitchen where they are cooked, but in another room which can easily be kept free from the disorder, heat, and smell attendant upon cookery, wherein you can sit down to a clean and properly arranged table, will make better men and women of you, will give you an impetus in the right direction, and assist you materially in your efforts to rise to a higher plane of thought and life.

Therefore, in building your house, it is well worth your while to try for such an arrangement of it as shall give you two or three separate rooms on each of the two floors. If your means do not permit you to cover a space sufficiently

large to be divided into three rooms, you must be content with two rooms on each floor in the body of the house, and a small out-building for a kitchen, which would give you a dining and sitting room down-stairs and two bedrooms above. For a six roomed house the best division is a kitchen, dining and sitting room down-stairs and three bedrooms above; for an eight-roomed house, kitchen, dining, sitting room and parlor, or one bedroom down-stairs and four bedrooms above, but this last is of sufficient size to accommodate a more than usually large family, and is commonly beyond the means or the needs of a working-man. In any of these houses a small entrance hall opening from the front door is desirable, a back door is indispensable, while a piazza, or porch, and garret, each adds greatly to the general convenience and comfort. The minor details must of course depend chiefly upon the wants and taste of the family: but the points which I insist upon as of unvarying importance, are, 1st, that the house should be properly divided; 2d, that the rooms should be set apart for special uses; 3d, that great efforts should be made to prevent over-crowding, especially in the sleeping rooms. This last is a matter of both delicacy and hygiene, and it may be considered certain that a room of ordinary size should never be inhabited by more than three people, while in most cases it is desirable that the number should be

limited to two, it being understood that ventilation should always be most carefully attended to. I dwell strongly upon the points just mentioned, because, as I have said before, I believe that a properly arranged and well ordered house is an important educational agent, that it has real and great power to civilize and elevate, and that finally its refining influences depend more than is commonly supposed upon these particulars of internal arrangement.

In regard to externals, the first consideration should be the drainage; nothing so nearly affects the health of the inhabitants of a house as the local drainage and the quality and quantity of the water supply. In city houses these matters are usually under the control of the officials, the individual having no direct power or responsibility, but in most country neighborhoods each man has to attend personally to the details of drainage, etc., and consequently it is every man's duty to inform himself as to the best means of obtaining efficient local drainage and a pure water supply. Where there is any general system of drainage for a town or village, all that is necessary is to properly connect each newly built house with the main drain, and this can be done by means of a single small pipe, into which the whole house-drainage, from water-closets, sinks, etc., must pass, and which must be fitted with traps and properly jointed. The latest experiments prove that brick sewers are almost

always failures, both on account of the material and the size; for a sewer should never be of more than sufficient capacity, because, as we already know, a current of water spread over a large surface flows with much less force than when it is confined within a smaller space, and the effect of this in a sewer, is to permit the deposit of all heavy substances which may have entered the drain and which lie there choking the passage, when in a sewer of smaller capacity they would quickly be carried down by the force of the flow. A smooth two-inch pipe of some hard, vitreous material, which cannot absorb sewer filth, will carry off all the drainage from an ordinary house, is the best possible sewer, and is comparatively inexpensive. Where there is no public system and the drainage is purely local, it is best to raise the foundation of the house a little above the general level of the ground, by filling in, so that there may be a natural drainage of all moisture away from the house, while all the house slops should be disposed of in ways to be presently described. If pigs or cattle of any kind be kept, their pens and yards should be as far as possible from the house, and should be kept clean by being frequently emptied of the manure and filth, which should always be utilized at once upon farm or garden. The water-closet should be, if possible, an earth closet, as earth is the most effectual and cheapest disinfectant and deodorizer at present known to

science. A cheap and cleanly out-of-door earth closet can be made by simply digging a vault in the ground and keeping in the building above it (which is merely an ordinary privy) a box of thoroughly dry earth and a scoop. Each person after using the closet should be required to empty into it a couple of scoopfuls of the dry earth, and as often as once a month, the contents of the vault should be removed, and used at once as manure, for they are almost completely deodorized, and therefore inoffensive, which makes the frequent cleaning a comparatively easy matter. Chamber slops can of course be emptied into the same receptacle, but it is much better to dispose of them in some other way, as they largely neutralize the effect of the earth. They can be emptied into pig-sty or cow-yard, where they do their part in making fertilizing material (but this should never be done except when the yard or sty is cleaned regularly and frequently), or they can be thrown upon the ground at a safe distance from the house (this, again, should never be done when a house stands in close neighborhood to other houses), or, and this, probably, is the best way, they can be emptied into a hole dug in the ground as far from the house as possible, and boarded over, the cover being lifted only when the slops are emptied. By emptying occasionally a little dry earth into the hole, and once or twice a year filling it up entirely and digging a fresh hole, the slops of a large

house may be disposed of with ease and safety. Kitchen slops and swill should all be carefully kept for pig feed, for if the family do not keep a pig, some neighbor can always be found who will take away swill for the sake of having it, and to waste such material is one of the common forms of extravagance which keeps poor people poor forever.

After the drainage of a house and the cleanliness of a yard and outhouses have been carefully provided for, I believe that next in order comes the question of the water supply, and while a few of you, as residents of large cities, are not obliged to think much about the matter, being supplied by the city, or by companies, yet I suppose a majority of my readers are dependent solely upon wells or springs, and can therefore drink pure or impure waters according as they themselves are intelligent and energetic or ignorant and lazy. It is not, I confess, always easy for an uneducated person to detect the impurity of water, because while pure water is always clear and tasteless, water which is clear and tasteless is not always pure; but there are a few simple rules which he who runs may read, and which will, in most cases, afford effectual protection. For example, it is evident to any one that to use water from a river below a point where the refuse of a factory or the drainage of a town empties into it, must be harmful; that, again, it must be equally so to use water from a stagnant pond, or from a

brook which drains marshy land rich in decomposing vegetation, and yet it is but too common to find whole communities using such water and dying like sheep with dysenteries and fevers, merely because they are too thoughtless or too lazy to make the effort to obtain a pure water supply.

Water should never be taken from a river or brook which is contaminated by filth of any kind, and this danger can easily be avoided, for there are few localities in which it is not possible to obtain a plentiful supply of wholesome water from wells or springs. If there is a good, unfailing spring within convenient distance of a house, water should be drawn from it in preference to any other source, and sometimes by means of a few yards of pipe, spring water can be brought to the very door of the house, which, although it costs something at the outset, is in the end a real economy. But, as in a large majority of cases, wells and wells only, form the source of water supply, it is to them that your attention must chiefly be directed, and in building a house I would advise you to make, if necessary, many sacrifices, in order to secure a well of good water. In the first place, a well should never be dug in a place where there is any danger of its receiving the drainage from house, water-closet, barn-yard, pig-sty, or any similar source of contamination; it should not be in the near neighborhood

of large trees whose roots are likely to grow into the water and make it dirty and unwholesome; it should be so covered that not even leaves can fall into it, and should occasionally, in a dry season, be thoroughly cleaned. There is really nothing so safe and certain as an artesian well, which consists of an iron pipe sunk perpendicularly into the ground until its lower end strikes a supply of pure, sweet water; and these wells are coming gradually into use, their advantage over the ordinary wells being that they can be sunk to any distance necessary to obtain really pure water, and that they are beyond the possibility of contamination, either from drainage or any other source. But from common wells, which are at present, as I have already said, by far the most frequent source of supply, the precautions already mentioned will usually secure water sufficiently pure not to affect the health of those who drink it.

Even in these days of comparative enlightenment in regard to the matter of drainage, water, etc., there are many people who cling to the ignorance which for the moment is so easy, regardless of the fact that in the end it costs them the heavy price of health and life. They say that they are willing to "take their chances" as their fathers did, and it is difficult to prove to them that they are morally responsible for the results of their own wilful ignorance and carelessness.

It is true that it is only by close and intelligent attention and constant labor that the immediate neighborhood of the dwellings of human beings can be kept clean and wholesome; but it is also true, to quote the words of an eminent authority, that "all filth is absolute poison," and undoubtedly the terrible punishment of uncleanliness is the weapon used by the all-wise Creator to force his ignorant and wilful creatures into the cleanliness which involves so much exertion of mind and body. Surely I need not here reiterate how fatal is the effect of all filth and especially of human filth; surely I need not tell you how fever, and cholera, and dysentery, follow uncleanliness as certainly as night follows day, and that therefore it lies with us to choose whether or no we take the risk of diseases whose prevention lies commonly in our own hands. I could fill page upon page of written warning in respect to defective drainage, impure water, filthy water-closets and outhouses, but it would be all useless unless your own intelligence and moral sense came to the rescue, and induced you to act resolutely and as rational human beings.

Therefore I can only beg those of you who are householders or who are in any way responsible for the health of others, to study well the facts in regard to this comprehensive subject of cleanliness in its relation to house building and keeping, and to judge for yourselves whether it is not well worth while to build and keep a cleanly house.

CHAPTER XVIII.—House and Home—(Continued.)

WOMAN'S WORK.

In most cases the buying and building of a house is more especially a man's work, and it is the husband and father of the family who is principally responsible for the thought and labor which lay the foundation of the Home. It is for him to earn the money, to choose a suitable site, to see that the house is well and carefully built, properly divided, ventilated, drained, etc.; but from the moment that the family enters the house as a home, the responsibility is shifted, and it is the wife and mother who must bear the chief burden of the housekeeping and become the ruling spirit of the home. The man, as the bread-winner, finds that his work keeps him during the greater part of the day away from his home and family, and consequently, the duty of regulating and controlling the household falls mainly into the woman's hands, and any conscientious woman will gladly do all in her power to fit herself for the due performance of the work which is so plainly set before her. It seems as if it could hardly be necessary to press upon women of any intelligence, the importance of their position as wives and mothers, and yet the evidences of carelessness and ignorance which constantly force themselves into notice, show but too plainly how much the majority of

women need assistance and instruction in respect to the every day work of their lives, that work which out of small things rightly done, builds up so beautiful and grand a whole.

In endeavoring to give in a brief space and a familiar way, advice which may practically help and teach the women into whose hands these papers may fall, I find that the subject of family life divides itself naturally into several branches, and in writing of them I shall give precedence to the one which is of invariable and permanent importance, viz: the care of children. I put this first, because the first fifteen or sixteen years of the life of a man or woman determine largely what his or her character is to be, and it is over these first fifteen or sixteen years that parents, and especially mothers, have almost unlimited control.

The physical care of the child during this period usually devolves entirely upon the mother, and it is to the ignorance of mothers that a large proportion of the deaths among children under five years old is due. Children who are born healthy can easily be kept so by obedience to a few simple laws, and even delicate children will often become healthy adults, if properly cared for during the first years of life. A baby from the time of its birth until it is twelve months old should always, if possible, be nursed by its mother, for in this way only can it obtain food which is

natural, and, therefore, entirely safe. In cases where this is impossible, cow's or goat's milk diluted with lime water is the best substitute; and after a baby is seven or eight months old, simple preparations of wheat flour, rice, crackers, etc., may be used, but always in small quantities and with great care. Indeed, until a baby has safely passed its first year, all but the simplest food should be prohibited, but after that age it is well, if the child is healthy, to begin with a variety of light food, as potatoes, eggs, bread and butter, meat broths, simple preparations of the various grains, a little fruit, etc., gradually increasing the variety and quantity of the food given, but being always exceedingly careful to give nothing rich or indigestible, and to closely watch the condition of the stomach and bowels. During all the years of growth a child's food should be nutritive and easily digested, and, even with very small means, a careful and thoughtful mother can provide such food for her family. Fish, meat, vegetables and fruit, plainly cooked, that is, boiled, broiled or roasted, without much grease or spice, cold, or better still, stale bread of Graham flour, wheat flour or corn meal, eggs, milk, sugar or molasses in small quantities, hominy, rice, etc., can each and all be safely eaten by children over three years of age; and from such food, given always at regular times and in proper quantities, nature can be trusted to build up the

healthy bodies which are so essential to the happiness of human beings. That meals should be given at regular intervals, and that nothing should be eaten between them, is of the utmost importance, for the habit of permitting children to eat candy, nuts, fruit, etc., indiscriminately, is as harmful as it unfortunately is common. Simplicity and regularity are essential in feeding children, and the mother who, through ignorance or carelessness, disregards these two rules, may be sure that her innocent children will, sooner or later, suffer for her sin.

Of scarcely less importance than food is cleanliness, and no child can be considered really clean which is not thoroughly washed every day. This practice of daily bathing should date from the child's birth, lukewarm water being used for babies, who should, as soon as they are a month or so old, be put into a tub or large basin and carefully washed from head to foot with a soft sponge, or cloth, and soap; the best time for the bath being in the morning, though if more convenient to the mother, it can be given at night. Children who are properly washed in this way will be directly benefited as to their general health, and are usually almost entirely exempt from certain skin diseases which are the result of uncleanliness. Care should always be taken to thoroughly dry the skin on all parts of the body after

bathing: baths should never be given immediately after eating, and for children, should always be of medium temperature, neither hot nor cold.

In addition to the daily bath, the cleanliness of children should be ensured by frequent changes of underclothing, and this is not a difficult thing to do, because the undergarments of little children are so easily washed and cheaply-made, that almost any mother can provide and keep clean a sufficient supply, if necessary. In clothing young children, even in warm climates, thin flannel shirts are almost indispensable, for they protect the chest, stomach and bowels, and prevent much of the danger arising from sudden changes of temperature. Beyond this, there is little to be said in respect to clothing, except that the garments should all be loose and comfortable, and, so far as possible, adapted to the changing seasons; for a little care in putting on and taking off extra clothing will save children from many of the colds, and ailments resulting from colds, from which they suffer. The substance of all teaching in regard to the physical care of children is simply that if parents can ensure to their children wholesome food, comfortable clothing, and cleanliness, they need have little fear about their physical condition; for though the food may be very plain, their clothing coarse, and the cleanliness not always apparent to the eye, yet such is the power of the natural laws that

obedience to them in the above particulars is sure to develop children, born without inherited weakness, into strong men and women. Of the other essentials to the physical health of children, viz., plenty of fresh air and out-of-door exercise, I need hardly speak, for, as a general thing, the children in whose interest I am now writing, enjoy to the full these two privileges, and are therein greatly, though perhaps unconsciously, blessed.

If the physical development of children is largely dependent upon parents, the same is true of their intellectual and moral growth; for the first of these, parents being indirectly, and for the second directly, responsible. The duty of parents in regard to what is commonly called the education of their children is usually plain enough, for though they are frequently unable to give instruction themselves, they can almost always succeed in securing the regular attendance of their children at good schools, and in providing for them certain advantages at home. While a mother is often too busy to teach her children even so much as the alphabet, she can always see that they are properly prepared for school, that they are punctual in attendance, suitably clad, that their books are kept in order and their lessons learned, in short, can make their road to learning an open way, and greatly simplify the work of those who actually teach them. In the home life, too, the father and

mother can provide many advantages for children, at comparatively small expense, and it is the presence or absence of these which make the atmosphere of home healthful and elevating, or the reverse. To have a few pictures, prints or chromos, well chosen and neatly framed, to take a good paper or magazine, to buy a few good books, to take children now and then to hear a lecture or to some similar entertainment, are all of direct assistance in the mental education of the young, and are no great tax upon the means or energies of the parents. In most cases, the best thing which you can do for your children is to give them the opportunity and excite in them the desire to obtain a thorough education, and thus to make up to them, so far as possible, for the disadvantage which your own lack of education must be to them.

As you probably know only too well, the time for receiving the education which books give is in most cases past for yourselves, and feeling, as you must, what the lack of it is constantly costing you, you should be all the more willing to make every effort to secure it for your children. Your duty is plain enough, so plain, indeed, that but the briefest statement of it should be necessary: Send your children to the best school within your reach, and send them properly prepared; provide for them at home, so far as your means will allow, everything which will teach

them or help them to learn, and by your own conversation and behavior show them how important you consider the work of education, remembering that the responsibility of your children's ignorance is rather yours than theirs.

Inseparable from this intellectual training of your children is the development of their moral nature, and it is in directing them in respect to the great choice between good and evil, that your chief work, as Christians and as parents, most certainly lies. It may not always be possible for you to give them all that their physical welfare demands, your own ignorance may not improbably stand in the way of their obtaining the intellectual advantages which their growing minds require; but it is only your own sin and folly that need prevent you from bringing up your children to be virtuous men and women. It is from you that they must learn the beauty of goodness and the hatefulness of sin, and it is your teaching during the years when your influence is superior to every other, that will influence them all their lives through. It is no light thing to teach a child to be honest, truthful, pure, patient, industrious, careful; but perhaps the most difficult part of the work lies in the preparation for it; that is, in making yourselves what you wish your children to be. As you cannot teach children that which you do not yourselves know, so, also, you will find it impossible to make them

that which you, yourselves, are not, and the virtues which you desire for your children you must first practice, or all your endeavors will go for nothing. I shall reserve for another chapter that which I want to say to you in regard to the moral training of your children, asking you, however, to think a little in the meantime for yourselves about this important subject.

CHAPTER XIX.

MORAL TRAINING OF CHILDREN.

The moral training of children ought, and if it is to be successful, must, begin with the earliest development of their intellectual faculties. As soon as they are conscious of their own will, they should also become conscious of the existence of other and stronger wills; and the parents should endeavor so to regulate their conduct toward their children, as to make them, as early in life as possible, recognize the fact that the wills, which of necessity are so frequently opposed to theirs, are not only strong but wise. That is, you should be so careful, so judicious and so unselfish, in governing your children that they may quickly learn to trust you, and to feel, even in moments of anger and impatience, that you are their best friend. Most of you, I think, must have formed in your own minds some idea of

what you would like your children to be, and it is a good thing to keep constantly before yourselves the standard to which your children are to attain, either abstractly, or in the person of some individual whose character you admire. If you love your children with the ordinary love of humanity, one of your deepest, if not your deepest interest in life, will lie in watching and guiding their development, and in preparing them, as far as you can, for the future; and I hope I am right in believing that among the parents who read this, there is not one who is not honestly desirous of seeing his children grow up to be good men and women. Taking for granted, then, that you have a full sense of your own responsibility, and are keenly alive to the sacredness of the burden which the Almighty Father lays upon every parent, I shall try to condense for your use some of the experience of those who have made the education of children, in the family and in the school, the study of their lives.

I have already said that, in order to train children properly, you must, first of all, have their confidence, and you will naturally ask how the confidence of these little thoughtless, unreasoning beings is to be won. In reply, I should say, in brief, by letting them see that what you demand of them you yourselves fulfil; that is, when you ask them to be truthful, be sure that their quick ears

do not find you out in falsehood; when you tell them of the danger and sinfulness of anger, jealousy and hatred, do not let them see in you daily proof of uncontrolled passions; when you command them to be honest, temperate and industrious, do not let them find that in your own life you cling to deceit, self-indulgence and laziness. "Practice what you preach," is a homely text, which has served for many a sermon, but can never be more forcibly applied than in regard to the relations between parents and children; for in all the world you will not find more severe or acute critics than those little ones, whose sharp eyes and ears are constantly measuring your life by the rules which you give to them. You must show your children by your daily life that you have real and practical faith in the virtues of whose value and beauty you talk to them, and although you may frequently fail to reach the standard which you have set up, yet if you endeavor to be honest, your children, aye, even your *little* children, will quickly and surely receive impressions from your character which will be deep and permanent for good. Take, as an example of this, the exhibitions of fretfulness and ill-temper which are unfortunately not uncommon in family life, and to which children in their intercourse with each other are especially liable. You want to teach your children to be patient, gentle, kindly in deed and word, and these are

things which you cannot enforce by mere authority; you must, in your own person, show them how much good temper has to do with the happiness of life; you must be gentle and kind *to* them, and then must demand *from* them gentleness and kindness in return. Example, in short, is of the first importance in the education of children, for they instinctively admire and desire to imitate those older than themselves with whom they associate, and are directly and strongly influenced by what they see and hear in their every day life.

But example, important as it is, will not alone do the work; love and authority must go hand in hand as its assistants, and it is to combine these wisely that is the second great difficulty in the path of parents. To love your children warmly, and yet not to injure them by over-indulgence, to exact obedience without undue severity, to be firm and unyielding and yet not unkind, to be tender and forgiving and yet not weak, is by no means an easy task, and it is just this that a conscientious parent must strive to be. If you have won your children's confidence by showing them that you *are* what you desire them to be, that your practice and your precept are the same, then the next great requisite in your government of them is, probably, absolute truthfulness, for any attempt at deceit at once destroys their confidence in you, and will, sooner or later, make your authority

null and void. By absolute truthfulness I mean that you should never tell a child a falsehood even about trifles, that you should never break a promise to a child if it is possible to keep it, that you should do your best to let your children find you neither changeable nor inconsistent. For example, if you have to give medicine to a child, do not attempt to gain your point by saying that the medicine is "good," when it is really disagreeable, for you will rarely be able to deceive a child in that way more than once, and the result will be that you will be distrusted and disbelieved. Tell the child plainly that the medicine is not pleasant to take, but must be taken, and obtain obedience by gentle reasoning, or, if necessary, by absolute authority. The same course should be pursued in all similar cases, that is, when you desire them to do anything which is disagreeable do not rely upon deceit, for you will find it a broken reed; but tell the exact truth, and with all possible kindness insist upon obedience. You will find that after two or three experiences of this kind the child's confidence in you will be implicit, and that, furthermore, he will have learned that when you seriously demand his obedience, his easiest course is to give it as quickly and as willingly as possible. And this brings up another point, viz: the folly of entering into unnecessary conflicts with your children, of fretting them needlessly, and irritating them about things which are not essential.

There are numberless small difficulties into which children are constantly falling which are really of very little importance, that is, are not matters of right and wrong, and do not in any way affect a child's moral nature, and of these it is far better for parents to take no notice. Do not tease your children about little things, for this tends to make them fretful and unhappy; but, on the contrary, give them all the liberty possible, guarding yourself against using your authority so frequently as to make it dreaded or despised. When, however, you do give an order or demand obedience in any form, be sure that there is no evasion; let your children understand that when you speak, your decision is final, your authority supreme, and, above all, when any conflict arises between you and your child, do not at any cost permit the child's will to conquer yours. Firmness is absolutely essential in the moral government of children, and you can make no greater mistake than to give way to a child when once an issue has been raised between you. If you have deliberately given a child an order of any kind, have required any particular course of action, or ordained any punishment, then no matter how much time, strength and patience it may cost you, you must make good your words, and prove to the child that your will and power are stronger than his. If your child finds out that he can coax or weary or frighten you into revoking an order, or remitting a punishment,

your positions will be speedily changed, and his, not yours, will be the ruling will. Therefore, do not give too many orders, or inflict too many punishments; but when you do decide that either the one or the other is necessary, then let nothing shake your determination or alter your action. You will find that such a course will not only be better for your children, but will also save you infinite trouble, for it will put an end to that constant teazing and bickering between parents and children, which so often mar the happiness of family life and induce on both sides irritability of temper. Children soon find the difference between a person who is constantly finding fault without reason, giving orders which can be disobeyed with impunity, and ordaining punishments which are never inflicted, and a person who reproves seldom but earnestly, whose orders are absolute, whose punishments are not frequent, but serious, and not to be escaped. Under the first of these two systems, children will be careless, impertinent, and self-willed; under the second, almost any child will become orderly and obedient, and it is for parents to decide which shall reign within their own family circle.

The question of rewards and punishments is one which, as a matter of course, occupies much of the attention of every one who is brought into close relations with children, and it is certainly by no means a simple matter. To discourage

children in wrong-doing, and to encourage them in doing right, is practically the first object of moral education, and some system of punishment and reward is undoubtedly indispensable, especially with young children, who can understand nothing which does not directly appeal to their senses. As a general thing, however, rewards should not be *offered* to a child as an inducement to right-doing, but should be *given* after the act is performed, and then only when the child is really deserving, for constant rewards are to the moral nature what too much sugar is to the digestion, producing in both cases unwholesome and morbid conditions. You can teach children to feel that your approbation is their best reward, and that their goodness is your and their happiness, without creating in them a habit of expecting habitually a recompense for good behavior, and in this way you can gradually lead them to understand that it is their motives which you value rather than their actions; that you look deeper than the external conduct; into the spirit which prompts it.

As to the punishment of children, the best authorities upon the subject of education are, in the main, agreed; but even yet there is much left to the ingenuity and patience of parents. Corporal punishment, either in schools or in the family, has no part in the best modern systems of education, and there are very few teachers or parents who should permit

themselves to use it. It is commonly a wrong to the child, and is almost always inflicted in a spirit of anger, which alone would effectually prevent it from having any good effect. In these days it is usually very ignorant, very careless, or very cruel people who depend upon corporal punishment to assist them in governing their children, and any thoughtful and moderately patient person ought to be able to find many expedients which are far more useful and reasonable, and which will win from children obedience through respect instead of through mere physical fear. If children were simply and wholly animal in their nature, then we might consider blows a suitable form of punishment, (though even animals, as modern experience has proven, get far too much of this crude and barbarous discipline), but as they have another and a higher nature, it is only logical that the highest and most successful system of education should appeal to that rather than to the merely brutal instincts. I dare say that most of you feel that you would be almost helpless if the power of whipping your children were to be taken away from you, and are quite sure in your own minds that nothing can take the place with a child of what is popularly called, "a good whipping"; but in this, as in other things, your safest course is to accept the facts established by those who are wiser and more experienced than you are. If reason and affection both fail, say the wisest modern teachers, there

still remain a variety of punishments, which will affect children without injuring them or making them feel that they are treated with injustice. You can deprive children of some pleasure, take their liberty away from them for a shorter or longer time, by shutting them up, or confining them within certain limits; you can in various ways treat them differently from the other children of the family, you can take away from them some article of food of which they are fond; in short, a little thought will show you that there are numberless ways of inflicting real punishment upon children without striking a blow. In selecting from these it is well, so far as possible, to suit the punishment to the offence; for example, if a child does harm or mischief with its hands, as by striking another child, wilfully breaking or tearing anything, punish it by securely tying the offending members, or, again, if a child errs by saying anything wrong or untruthful, punish it by keeping it alone, where no one can be hurt or annoyed by what it may say. But, whatever your punishment may be, never inflict it when you yourself are angry; wait always until your passion is cooled and you can use your sober judgment, for this is the chief safeguard both for yourself and the child, and one without which you will be almost certain to do the child injustice.

Example, love, truthfulness, firmness, each and all are necessary if you would rightly train your children; and to

go back to the beginning, to take up once more our text, your precept and your practice must be one and the same. The Christian grace which you strive to nurture in the hearts of your children, you must first firmly plant in your own hearts, looking then in humble faith toward the Supreme Source of all fruition, for "Paul planteth, Apollos watereth, but God giveth the increase."

CHAPTER XX.

HOUSEWORK.

Next in importance to the direct care of the children, comes, for a woman who is at the head of a household, that general personal supervision and labor which, when intelligently done, result in cleanliness, order and comfort for the whole family. Of course, it is much easier to write and talk about this kind of work than it is to do it; but, nevertheless, it is a constant surprise to me to find how much can be accomplished through determination and system, by women who have much to do, and little to do with. These two things, determination and system, which lie at the foundation of all good housekeeping, mean simply that you must always do your work at stated times and in certain places. To take, for example, a very simple but constantly recurring duty, *i. e.*, dish washing; are there not two wide-

ly different ways of doing it? One woman will leave her table standing for two or three hours, and then, throwing her dishes all together, and unscraped, into a dirty pan, will go for hot water, which, as she has forgotten to fill the pot, is not to be had, and at the same time will find that there is no soap in the house, that her dish-cloth is lost and her towel wet. Another woman will clear her table as soon as the meal is over, will put her dishes, carefully scraped from all grease, broken bits, etc., into a pan, which is used for nothing else, will wash first her silver and glass, then her china, and last of all her cooking utensils, will have plenty of boiling water and soap, a clean dishcloth and a dry towel. And of these two women you may be sure that the first will be always in confusion and disorder, while the second, you may be equally sure, is the mistress of a neat and well-ordered household.

This comparison may be carried through the whole field of household work, and the advantage will always be found on the side of the woman who systematizes her work, who does it, that is, in a regular and orderly way, who has a time and a place for everything. The details of the life of an ordinary housekeeper, who does most of her work herself, are far too numerous and varied to be set down upon paper; but the most important of them are usually much the same from day to day and in all families, and I think that

perhaps our best way to get a clear idea of what system and industry can accomplish will be to follow, in imagination, a good housekeeper through the work of one day, from the rising to the setting of the sun. We will give her a house of her own, with kitchen, eating-room and sitting-room downstairs, and three bedrooms upstairs, her family shall consist of a husband, who is a day laborer, and three children, two of whom are old enough to go to school.

As soon as she herself is dressed in the morning, she gives the children such help as they require in washing and dressing, making sure that they begin the day with clean skins, if nothing more, and then, after thoroughly shaking up the beds and opening the windows, she goes down stairs to get breakfast, her husband having, in the meantime, made the fire. However simple the breakfast may be, if it should consist only of coffee and cornbread, it should be neatly served in the eating-room, on a clean tablecloth and from clean dishes. To this meal, and all others, the family should sit down promptly and together; their food should be eaten in a clean and orderly way, and, if possible, should not be eaten in the same room in which the cooking, washing, etc., are going on. I have already drawn your attention to the fact that a careless, disorderly habit in respect to serving and eating food should be carefully avoided, not only because it indicates ignorant and

coarse tastes, but also because it is injurious to health, and I would once more lay down, as a cardinal principle of good housekeeping, that the eating-room should not be used as a cooking or sleeping-room, that the table should be neatly set with a clean cloth, clean china, glass, etc., and that the food should be served and eaten in a neat and orderly way. You will find that there is no one thing which will more affect the comfort of your family than that the meals should be prepared and eaten with regularity and order, and though those of you who have never made the attempt may feel that it is not worth the trouble you think it will cost you, you will find, if you will but make an honest trial, that the trouble is nothing in comparison with the increase of comfort and the satisfaction of feeling that you are educating your children in some very important particulars.

But to return to our diligent housekeeper: by this time she has, I think, finished her breakfast, cleared her table and washed her dishes in the way I have already described. This accomplished, she will put away the articles used, in their proper places on the cupboard shelves, in drawers, etc., will sweep and dust the room and then go upstairs to the bedrooms, which she will proceed to put in order for the day. And here I must say a word about the care of the beds and bedsteads, a duty the neglect of which never fails to produce most unpleasant results. If there is one thing in

your house about the cleanliness of which you should be absolutely sure, it is the beds, and the only way to obtain such certainty is by constant care. The beds should be thoroughly shaken up every morning as soon as the occupants are out of them; and by this I mean that you should not only take off the coverlids, blankets, sheets, pillows, etc., and spread them out upon chairs in such a way that the air may have free circulation about them, but that you should also take off or throw back the bed or mattress itself, so that the framework of the bedstead will be exposed to the air and light. You should let the beds and bedclothes lie in this way for at least an hour every morning, and in addition to this, you should, as often as once a month, remove everything from the bedstead and wipe it off carefully with hot soapsuds, and then turpentine, going thoroughly into all the cracks where insects are likely to secrete themselves. If you follow this course habitually, you will have little to fear from the bugs, whose presence is a disgrace to any housekeeper, and your beds will be always sweet and fresh, a rest and comfort to those who lie down upon them.

Having thus shaken up her beds before breakfast (and before I leave the subject, I want to recommend you to use hard beds rather than soft, mattresses in preference to feather beds), our housekeeper finds them well aired on her return, and proceeds at once to make them up, spreading

the sheets, etc., so carefully that the bed when finished is really an ornament to the room and a temptation to tired limbs. Then she empties the slops, thoroughly washing the basins, pitchers, etc., and refilling the pitchers with fresh water, dusts and arranges the furniture and leaves the room in such order that she need have no fear of the most critical eye. The children must now be got ready for school, and this takes a little time, for their faces and hands must be washed and clean aprons or jackets put on, in order that neither they nor their teacher need have cause to be ashamed of dirt and carelessness for which their mother is responsible.

After they are gone, the special work of the day, whatever it may be, sewing, baking, cleaning or ironing, may begin (except in the case of washing, which ought to be begun as early in the morning as possible), and this will go on, unless some accidental interruption occurs, until it is time to prepare for the mid-day meal, which will be dinner or luncheon, according as the father or children do or do not return at that hour. In either case, when the meal and its attendant work are done, the mother will again have two or three hours for work in the house or garden before it is time to cook the evening meal, after which there is again an hour or two after the children are put to bed (and this should be at a regular hour), for rest, amusement, visiting,

etc. With a day systematized in this way, it is possible for a woman to do all the work of a small family, and to take in work in addition, though it is no doubt more desirable that she should be able to give all her time and energy directly to the care of her own family.

As I have said before, there are innumerable details in housekeeping in regard to which actual instruction from a good housekeeper is almost a necessity; but I am sure that most of you have constant opportunities to see for yourselves how to do your work properly, if you will only take advantage of them. In the matter of cleanliness, for example, you must surely have seen enough for yourselves to know that to sweep dirt into holes and corners where for the moment it is out of sight, or to throw rubbish into a pantry and shut the door, is, in no sense, cleanliness. If you are going to be clean, you must not keep your cellar noisome with decaying vegetables, or refuse of any kind; you must not let your garret be a receptacle for the dusty, mouldy rubbish of years; you must not let your back door be surrounded by the quickly accumulating and foul smelling dirt of the kitchen; but you must see to it yourself that nowhere within the limits of your responsibility is there anything unclean which your hands can remove. I know that this is no easy task; but at any rate you can do your best, and the advice which I would give to any woman

who is too poor or too overworked to do all that more fortunate women are able to do, is: "Rid yourself first of the dirt, which is likely to be directly injurious to health; that is, keep your cellar clean, even if your windows go unwashed; wash your cooking utensils and keep your beds fresh at the expense of something of less importance; keep your skin clean, even if your dress has to go dirty."

But, in truth, a person who really loves cleanliness will be clean everywhere and at all times, and the first step in advance is taken when you begin to feel that dirt in any form is really unpleasant to you, and that to sit down in a dirty room at a dirty table, to eat dirty food from dirty dishes (which you know to be only too common a habit) is, to you, actual misery. When you have learned to hate uncleanliness, you will surely learn in one way or another to be clean, and you will never be a good housekeeper until you do hate uncleanliness in every shape and with all your heart. The more closely you examine the work of any woman who is a successful housekeeper, the more evident it will become to you that, like the woman whom we have been following through the duties of the day, she is orderly, systematic and thorough in all her habits. The cleanliness, as we have seen, is not superficial, but includes everything that comes within her province; the work of each day is arranged so that nothing is left to chance; her cooking is

done by rule and not by "guess;" she studies to avoid waste, and to make the most of her materials; she knows that the comfort of her household depends mainly upon her thrift and industry, and she takes every means in her power to find out and adopt the best way of doing all that she has to do. And certainly there is no more honorable ambition for most women than the ambition to be a good housekeeper, taking that word always in its broadest and most beautiful sense, the Bible sense, whose interpretation we find in that wonderful description in the last chapter of Proverbs, a description which should cheer and refresh the heart of every woman who is trying to work well and earnestly:

"The heart of her husband doth safely trust in her. . . . She will do him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands Strength and honor are her clothing, and she shall rejoice in time to come. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her. . . . A woman that feareth the Lord, she shall be praised."

CHAPTER XXI.

CARE OF THE SICK.

To all families, but especially to those where there are little children, sickness is sure to come in one form or another, and no wife and mother should feel that she has done her duty until she has trained herself to be a gentle and careful nurse. Furthermore, it is undoubtedly true, that a large proportion of the illness which we so much dread may be averted or greatly modified by intelligent and watchful care, and as "prevention is better than cure," the first thing which we need to learn, is, how to prevent. On that point, I have already said much to you, but shall once more repeat briefly some of the more important rules which have been found to be essential to the prevention of disease In the first place, then, you must be *clean*, in your house, in your clothing, in your body and in your soul. Your house, its cellar, outbuildings, drainage, etc., must be clean, or else the poisonous gases, which emanate from decay of any and all kinds, will produce fevers and choleraic diseases. Your clothing and your body must be clean, or you will be preyed upon by skin diseases, and all the ailments which arise from a stoppage of the pores of the skin; and, last of all, your soul must be clean, because there is no more frequent or prolific cause of disease and physical degradation than vice or immorality.

Secondly, you must have good and well-cooked food, which you must eat regularly and in reasonable quantities, as excesses in eating and drinking sow the seed for the harvest of aches and pains, and you must be careful that the water which you drink and use in other ways, is pure; that is, free from filth of all kinds; from organic matter or mineral salts. Thirdly, you must be clothed with due regard to the changing seasons, must have plenty of fresh air to breathe, both by day and night; and, finally, must keep both mind and body in a state of wholesome activity; for work, wholesome, well-regulated work, is a most valuable safeguard against many kinds of illness.

A due attention to these rules will undoubtedly enable both individuals and communities to avoid many of the diseases (especially those that usually occur in epidemic forms) which have hitherto been considered inevitable; but, even then, there will remain ample need for good nursing, and any woman who really knows how to nurse will always find plenty of work ready to her hand. I do not, of course, mean to say that a woman who has the cares of a household upon her, should be called upon to be, also, a trained nurse; but I do believe that almost any ordinarily intelligent woman can, if she will rightly use her opportunities and faculties, learn to understand so well the symptoms and treatment of any common illness as to be able to prevent

and alleviate much suffering and often to save from death. Take, for example, what is called a "common cold" (which, by-the-way, is one of the most fertile sources of illness, especially in cold climates), and let us see what can be done to prevent or cure it. Carefulness in regard to clothing, avoidance of drafts and sudden chills, and a habit of being much in the fresh air, will do a good deal in the way of prevention, and when the cold is fairly caught a little judicious care at the outset will often prevent the long illnesses which so frequently follow neglected colds. The requisites are warmth, an even temperature, light food and good air. It is well to give a hot bath, to put the feet in hot mustard water, to give hot drinks; if the cold is on the chest, to put on a mustard plaster; if it is in the head, to steam it with hot water, with a little camphor in it, taking care, always, to prevent any chill from following the profuse perspiration. The bowels should be kept open, by a dose of oil, of some mineral water, or by an enæma, the head cool and the feet warm, and a day or two of this sort of treatment will usually break up even a heavy cold. In the case of fever, again, the stomach and bowels must be regulated as quickly as possible; light, nourishing food, such as beef-tea, chicken or mutton broth, rice, milk, etc., should be given; the patient must be kept quiet and in a darkened room, with the head cool and feet warm, while ice or cold

water may be frequently given. Diarrhœa or dysentery demand perfect quiet; the best thing to be done, in many cases, being simply to put the patient to bed and feed him, or her, on arrowroot, rice and water, beef-tea, etc.; giving small quantities at a time. All derangements of the stomach, inflammations, etc., require the same treatment; the principle being that rest and light food give Nature a chance to effect her own cure, and Nature is by far the best physician we can employ. Medicines of any kind should rarely be given without the advice of a physician and never unless you are thoroughly familiar with their action. There are times, of course, when quick action is necessary, as in the case of croup, when ipecac should at once be given in sufficient quantities to produce vomiting; or, in colic, when a dose of castor-oil is always a safe remedy; but usually it is best to get the advice of a good doctor before giving any medicine; for when you begin to administer drugs, about which you know little or nothing, you are playing with edged tools.

When you have a patient to take care of who is confined to the bed, there are certain things to be done, no matter what the illness may be, which are the foundation of good nursing You must keep the air fresh by opening a window (not a door), and shielding the patient from the draft. If the weather is cold, you can either leave the win-

dow on a crack for some time, or you can open it wide for a few minutes, as seems best; if the weather is mild, it is best to keep one window constantly open. You must change the bed-linen frequently, and this can be done, even with a very sick patient, if you can get some one to help you by raising the invalid for a moment while you pull out the soiled sheet and put on a clean one, rolling it up and slipping it quickly under the slightly-raised body of the patient, who can lie upon one side of the bed, while you make the other. No slops of any kind should be permitted to remain in the room for a moment, and it is well to use some disinfectant, such as carbolic acid and chloride of lime, remembering, however, that cleanliness is the only really effectual disinfectant. The patient should be kept quiet, and in acute cases should never be allowed to see strangers or to become excited by talking, etc., while the nurse herself should wear a dress of some soft material which will not rustle, and should speak always in a low tone and gentle voice, humoring, but at the same time controlling the patient. The room should be darkened, or at least the patient's eyes should be shaded from the light, and neatness and order should be the universal rule. Feather beds should never be used in illness, mattresses being on all accounts better, and the bed covering should be light, as a weight of clothing is very oppressive to an invalid. Obedience to the doctor's

orders and constant watchfulness of symptoms are essential, and at all times it must be remembered that sick people are like children, and require to be treated with great gentleness, but also with firmness.

The work of a nurse is, for many reasons, very difficult and trying; but the reward is great, and any woman who learns to be a good nurse will find infinite pleasure in the consciousness of her ability to alleviate and prevent suffering, and her increased power to do good to others.

CHAPTER XXII.

ACCIDENTS.

In any emergency whatever, in the nature of an accident to yourself or others, or of a general and sudden alarm, you are useful, first, as you are able to control yourself; and second, as you can do what is necessary until efficient help can be obtained. You may, some of you, have heard the joke, which though old is not worn out, to the effect that in a railway accident, there is but one thing better than "presence of mind," and that is "absence of body." It, after all, only illustrates the fact that presence of mind, that is, self-control, is an essential at all moments of danger to yourself or others, and nothing will help you more in this than to be sure that you know what ought to be done. The following simple directions will, I trust, be of assistance to you,

and if at any time you can obtain special instruction, it will be well worth your while to do so, for the sake of those among whom your future work may lie:

Wounds.—If an artery or large vein has been cut, and you can always tell if this is the case, by the fact that the blood will come in jets, as if it were pumped, you must stop it by pressing your finger upon the artery above the wound, if it is in the leg or arm, it being necessary, as perhaps you understand, to stop the flow from the heart. Sometimes, a compress made of cotton or a folded cloth bandaged tightly on the artery, always, of course, between the wound and the heart, will effect the purpose, but where there are two persons present who can rest each other, it is best to use the finger. When the wound is superficial, and the blood simply oozes from it, direct pressure with a soft cloth wet in hot water, should be used.

Hemorrhage.—When it is from the lungs, the patient should be made to lie down, with the head low, and keep perfectly quiet, not even speaking or lifting the head. Very cold applications may be made to the chest, that is, cloths wrung out of cold water and frequently changed. When the hemorrhage is from the lungs or other internal organ, the same position must be maintained, with perfect quiet.

Burns and Scalds.—Dissolve a teaspoonful of soda in half a pint of water, which will be almost a teacupful, wet a

soft cloth in it and put it directly on the burn. Do not remove the cloth, but when it is dry wet it by pouring a little of the solution directly upon it. Or, take equal parts of lime water and sweet oil, mix well, and apply to the burn as directed for the soda; or, if the burn is superficial, so that the skin is not entirely taken off, cover it at once with a piece of isinglass plaster, which must be left until the place is healed.

Convulsions in Children.—Put the child at once in a hot bath for ten minutes or longer. When it is taken out, wrap it in a warm blanket, keep the head cool and the feet warm, and if it can swallow, give a dose of oil. To prevent it from biting its tongue and lips, put a cork, or a folded towel, between the teeth till the paroxysm is over, being careful not to impede the breathing.

Fainting.—Keep the head low, loosen the clothing and put camphor or ammonia to the nose, or a little pepper on the tongue.

Croup.—Produce vomiting as soon as possible, either by ipecac, salt and water, or any mild emetic which you have at hand. Apply cloths wrung out of very hot water to the throat, being careful always to put dry cloths over the wet ones, and to change as soon as they get cool.

Broken Bones.—The only thing which can be done until the doctor comes, is to keep the patient from moving, and

to lay the limb or injured part in a position as nearly natural as possible.

Blows on the Head.—Use very cold applications to the head, keep the feet warm, and on the soles put small mustard plasters. Allow the patient to sleep, and permit no noise or excitement in the room, which, in all these cases, should be well ventilated and quiet.

Drowning.—Place the body face downward, raise the chest by placing pillows under the body, folded garments, or a block of wood, so that the head will be low enough to permit the water which has been swallowed to flow out of the mouth. Keep up the temperature by bottles of hot water around the body, and if possible, attempt to start respiration by artificial means. This is done by lifting the arms above the head gently, then bringing them down and pressing them against the sides, at about the rate of ordinary breathing; but this process can hardly be understood or practiced until you have seen it done by some one who has been trained to it, and you will probably only attempt it as a last resort.

In giving these directions it must always be understood that they are only for use until the doctor comes, or in cases where no doctor is at hand, for it is only practical experience which can fit you to take charge of a sick room.

In cases where the danger is general, as for example when a building or a vessel is on fire, in the midst of an

epidemic, in a railway accident, etc., I can only say to you that, first of all, you must try to control your own fears ; if you can do this, your chances to help others as well as yourself are doubled, for you can think clearly, and by your own courage and coolness inspire others to do their best for their common safety. Circumstances, in such cases, differ so much that it is impossible to give special directions, and it is a good plan to consider, when you are at peace and in safety, what you would do in the face of such dangers as these, in this way preparing yourself, by a habit of thought, to act intelligently in time of need.

CHAPTER XXIII.

COOKERY.

When one has abundance of good material, and is obliged to economize neither in time nor labor, it is not a difficult matter to become a good cook ; but the real test of a woman's ability, in this department of household labor, lies in the results she can obtain from a few inexpensive materials with comparatively small outlay of either time or labor. The first step in the right direction is to thoroughly understand the importance of good cookery to the health and comfort of a family, and before we go into details, I

should like to make clear to you the principles which underlie what is rightly called the "art" of cookery.

You are probably sufficiently familiar with the action of your own stomachs to know that anything which irritates them produces, in a greater or less degree, general derangement and illness; and the acute forms of such derangement are, probably, pretty well known to you. But, while you are aware that unwholesome or badly cooked food is almost always the cause of these acute troubles, you perhaps do not know that such food may, and frequently does, produce a slow and subtle irritation, which affects the whole constitution, mental and physical, and in time is capable of causing the degeneration of a whole race. "Dyspepsia" is the name which covers the thousand and one forms of this irritation, and dyspepsia means, simply, that the stomach cannot digest the food that is put into it, and this indigested food instead of supplying the nourishment which is the result of complete digestion, disturbs the order of the whole system and lays the foundation of numberless diseases. Now, the common, one may almost say universal, cause of dyspepsia, is that food, which is either unwholesome in itself, or made so by improper cookery, is put into stomachs to which Nature has given the ability to resent the abuse.

This law of nature is so unyielding that if you at-

tempt to make your stomach do work for which it was not intended, your body will sooner or later suffer the consequences, and nothing is more certain than that men and women who desire to be healthy themselves, or to have healthy children, must learn to make their food and its preparation, a matter of reasonable consideration. It is possible that this principle of the physiological necessity of good cookery would be sufficient for my present purpose, but there is still another fact which I want you to notice, and that is, that the highest civilization always includes great care in the choice and preparation of food. Uncivilized races live like animals, eating anything they can get, at any time and in any way; but the gradual ascent of humanity in the scale of civilization is marked always by an increase of care in respect to food, both as regards material and cookery. So long as you eat like animals, that is, irregularly, coarsely and carelessly, just so long you are, and will remain uncivilized, and therefore, if you mean to civilize yourself thoroughly, it follows that you must become refined and careful in regard to food and its preparation. You have then, as you see, two good reasons for trying to educate yourselves in respect to your habits of eating and drinking—1st, that in order to be really and permanently healthy you must have good and well cooked food; 2d, that you can

never be really civilized until you learn to be refined and careful as regards your food.

Now, practically, it is upon women rather than upon men that the burden of this responsibility falls, and women, in this country at least, have few more useful fields of work than the kitchen. For most of the women to whom I am writing, economy of time, of money and of labor is a necessity, and it is only, as I have said before, when you have learned to appreciate the importance of your work to yourselves, and to others, that you will do it well. I hope, therefore, that you will believe me when I tell you, that when you have learned from the materials at your command to choose and prepare for your husband and children, good and wholesome food, you have done a great thing; you are helping them and yourselves in ways of which you do not dream. If you are in earnest in your desire to do this, you must begin with a few simple facts which can be easily stated and remembered, and you must determine to work intelligently and by rule, not blindly and by "guess."

In the first place then, you need to learn how to choose and cook, meat, fish, vegetables, and the different kinds of grain, and a certain amount of real study is necessary to do this. In regard to meats, for example, you should know that beef, mutton and venison are more wholesome than veal or pork, that almost all kinds of poultry and game are

good and nourishing, and that in preparing any kind of meat it is better to roast, broil or boil than to fry, as by the latter process, the article cooked, whatever it might be, becomes soaked with the melted grease, and is, in proportion, indigestible. Tough pieces of all meats except pork, can be used for soups, and bones and odds and ends of cold or uncooked meat should be kept for the same purpose. These soups, which can be made with cheap vegetables, as cabbage, onions, potatoes, etc., and with very little or no meat, are wholesome, cheap, and afford an agreeable variety. Fish, for all who live on the sea coast, or in the neighborhood of rivers and lakes, is also a cheap and wholesome food, and as in the case of meat, it can be broiled, boiled, baked or friend, while when salted or smoked, it provides material for many different dishes. As to vegetables and fruits, the variety both in kinds and ways of cooking, is almost endless. Any man or woman in this country who has a garden, not to say a farm, can provide a family with a constant succession of fresh vegetables at small expense, and people who live without such supply have usually only their own ignorance or want of energy to blame for it. These vegetables and fruits are, with few exceptions, wholesome, and may be eaten at all seasons in reasonable quantities, care being taken to use none that are unripe, or at all decayed. They can, of course, be cooked in a variety of ways, and an intelli-

gent woman will quickly learn how to choose the best and most economical. The different grains also furnish most important articles of food and are almost, without exception, wholesome, and in this country, cheap. They can be simply boiled with water and eaten as porridge or mush, or can be made with other ingredients into cakes, puddings and bread of different kinds. As porridge, mush, etc, they are especially good for children, as they are easily digested and very palatable.

The small collection of receipts which I have placed at the end of this volume, will, I trust, be of some assistance to you in preparing the material which you are able to obtain; but until you learn, as I have said before, to understand the reasons for good cookery and regular habits in respect to food, no receipts, however good in themselves, can be of much use to you. I have therefore given, in connection with the receipts, such suggestions as I think may help you to bear in mind, or to search for the reasons for what you are doing, hoping that in this way you may gradually find out for yourselves that I have not exaggerated the importance of your work.

When you have learned to cook well and intelligently, you have made yourselves valuable members of any household, rich or poor, and this is surely no little thing to say, and no mean ambition for any woman to set before herself,

and I would, therefore, urge every woman who reads this to do her best to create healthy and civilized tastes in regard to food, in all those who are within her reach.

SOUP.

Although soups are considered, and indeed can be made a very expensive kind of food, it is quite possible to make delicious soups at a small cost, but this requires some skill and forethought, and is therefore not often done. In the first place, all gravies, scraps and bones of meat, and many kinds of cold vegetables can be used for that purpose, and are indeed, with the addition of an occasional piece of fresh meat and some fresh vegetables, all that is required to make many kinds of soup. The bones, etc., which of course must be perfectly sweet, should be simmered for four or five hours, or longer, in sufficient water to cover them, then the broth should be strained off and set away until the following day, when it must be boiled again for a short time with whatever vegetables or seasoning you may prefer to use. To "stock," as it is called, made in this way, you can add tomatoes, rice, barley, cabbage, onion, etc. You can thicken it with potatoes or milk; you can season it and put in macaroni or vermicelli; in short, there are numerous different ways of treating it, and a little experience will soon teach you to make excellent soup from materials which must otherwise be thrown away. Of course if you can afford

fresh meats, the soup will be richer and more nourishing, and whenever you boil any kind of meat, (except pork) or poultry, you should carefully save the water in which it is boiled for the basis of a soup. There are some kinds of soup which are in themselves a dinner, and I add a few receipts which you will find both good and cheap.

BEEF SOUP.

Take a hock of beef, or any such piece as would be used for corning, boil it three hours, add a dozen white potataoes, three carrots cut fine, two onions, one turnip, and a little celery if you can get it, and boil another hour. Season to taste, and serve all together, taking out the beef and putting it on the table in a separate dish.

VEAL SOUP.

Boil a knuckle of veal three hours, add a dozen potatoes, one onion and a large handful of rice, and boil another hour. Take out the veal and potatoes and season the soup to taste. Then cut up the veal and potatoes in rather small pieces, and season with pepper, salt, and a little vinegar. Take one pint of milk, or of milk and water, thicken it with two tablespoonfuls of flour; when it boils add a small piece of butter and pour it over the veal and potatoes. This, with the soup, makes an excellent dinner.

VEGETABLE SOUP.

This can be made without any meat at all, and, if you raise your own vegetables, is the cheapest of all soups. Take a dozen potatoes, half a small head of cabbage, three onions, four carrots, two turnips, if possible a little celery or three or four tomatoes, two handfuls of

barley or the same of rice. Cut the vegetables, except the potatoes, quite fine and boil until thoroughly done, seasoning to taste. If desired, a small piece of pork may be added.

SUCCOTASH.

Take two dozen ears of sweet corn, cut the corn from the cobs, dividing the kernels as nearly in half as possible; scrape the cobs and throw them into a large pot full of water. Let them boil two hours, then dip them out and scrape them thoroughly, putting all that you scrape off directly into the pot, into which at the same time you put rather less than a quart of Lima beans, and a piece of salt pork weighing from one and a half to two pounds. Boil for three quarters of an hour, then add the corn which you cut from the cobs, half a tablespoonful of sugar, and a very little salt. This is a most excellent and inexpensive dish, and is very good even when made of dried corn and beans.

BEAN OR PEA SOUP.

One pint of beans or peas to two quarts of the "stock" already described. Soak the beans or peas all night and boil them soft; season with pepper, salt, and a little onion.

CALF'S HEAD SOUP.

Boil until the meat clears from the bone, strain the broth and add the meat to it, with three onions chopped fine. Boil the brains in a cloth by themselves, mix them with a little flour and add to the soup. Season with pepper, salt, thyme and a little mace.

OKRA SOUP.

Five quarts of water, and one and a half pounds beef, five dozen

okras cut in thin slices, one dozen tomatoes, one cup of rice. Season with salt and cloves. The whole must be boiled four hours and strained through a sieve.

OX-TAIL SOUP.

If you have a butcher in your neighborhood you can frequently get the ox-tails for a very small price, or indeed for nothing, and the soup is of course cheap in proportion. Boil the tail until it is thoroughly done, take out the bones and add any vegetable you like, or strain the soup or thicken with a little browned flour, seasoning to taste.

TOMATO SOUP.

Take two quarts of stock, boil two dozen tomatoes until thoroughly done, rub them through a sieve and add to the stock. Thicken with a little flour, season with onion, pepper and salt, then cut wheat bread into small square pieces, fry in a little butter or lard, and drop into the soup just before putting it on the table.

POTATO OR MILK SOUP.

Take two quarts of stock and thicken it either with a quart of finely mashed potatoes, or a quart of milk into which you have rubbed a pint of flour. In both cases season with onion, pepper and salt, straining your stock perfectly clear before you add either the potato or milk.

FISH.

For all who live on the sea-board, or in the near neighborhood of lakes and rivers, fish is a cheap as well as a wholesome food, and even those who live far inland, can, at a slightly increased cost, obtain a good variety of canned or salted fish. Fresh fish may be cooked in

many different ways, but the simplest are usually the best, and for these, only a few rules need be given.

BOILED FISH.

Clean your fish carefully and boil it whole, in very little water, with or without salt, as you like. It should be eaten with some kind of sauce or drawn butter, for otherwise it is very tasteless. A fish weighing four or five pounds is the best to boil.

BROILED FISH.

Split the fish exactly in half and broil it over live coals, taking care that it does not get burned or smoked. When done, put it on the dish and butter while hot.

FRIED FISH.

For this, small fish is necessary, and should be rolled whole in bread or cracker crumbs, or Indian meal, and fried quickly in hot fat, lard or butter.

BAKED FISH.

Take a fish as for boiling and fill it with the following stuffing, sewing up the side where you put the stuffing in, and putting a few small lumps of butter on top while baking. Bread crumbs in quantity according to size of fish, mixed with a little butter, pepper, salt, and a little thyme or sage, or instead of butter a little finely chopped pork.

SHELL FISH.

While the different kinds of shell fish make many delicious dishes, they are, for some people, very unwholesome, producing violent indigestion with often a bright red eruption, and they should therefore be eaten with great care, especially in hot weather.

OYSTERS AND CLAMS.

Stewed. Put the liquor on the fire by itself; when it comes to a boil, drop in the oysters or clams, and add at once, stirring all the time, milk (in proportion of one cup to a quart of oysters) in which you have mixed smoothly two tablespoonfuls of wheat flour, and one tablespoonful of butter. As soon as this thickens so that the broth is creamy, take from the fire and serve hot.

Fried. Roll each oyster or clam in bread or cracker crumbs, or Indian meal, and fry in butter or lard.

Scalloped. Small dishes should be used for this: scallop shells themselves being excellent. Roll the oysters or clams in bread crumbs with which you have mixed a little salt and pepper, put them in the dishes or shells, with several small lumps of butter on top of each, and bake in a quick oven.

LOBSTERS AND CRABS.

Boil till thoroughly done; take the meat from the shells and eat cold, stewed, pickled or scalloped.

Stewed. Mix with butter, pepper, salt and a little hot water, and boil for one minute.

Pickled. Put in a bowl, season highly with pepper, salt and mace, and cover with vinegar.

Scalloped. The same as oysters and clams.

SALT FISH.

All the different kinds of salt fish may be either broiled or boiled while some kinds, as codfish, haddock, etc., may be made into a variety of palatable dishes.

CODFISH.

1. Shred fine and stew in a little milk, butter and pepper. Jus before putting on the table, add one or more hard-boiled eggs, cut into small pieces.

2. Chop up very fine with an equal quantity of potato, add a little milk, butter and pepper; serve hot.

3. Roll the above, when cold, into small cakes, and fry in lard.

HADDOCK.

1. Stew with milk, etc., the same as codfish.

2. Boil a cupful of rice; when thoroughly done, add twice the quantity of finely-shredded haddock, and two hard-boiled eggs, chopped very fine; a little pepper.

MEATS.

Large pieces of beef, mutton, pork, veal, venison, etc.— poultry and many kinds of game are best and most wholesome when roasted in a slow oven, care being taken not to over do them. Beef, mutton, and poultry may also be boiled, and in this case the water used should always be saved for soup, while the meats may be often made more palatable by boiling vegetables with them, as corned beef with cabbage and turnips. Ham, bacon, and salt pork are usually boiled, and to the last two, cabbage, beans, turnips or some kind of green, are generally added. Smaller pieces of beef, mutton, venison (as steaks and chops), spring-chickens and the smaller kinds of game are best broiled, and for this the meat should be cut thick (at least two inches) and broiled quickly over live coals, taking care not to smoke, burn, or over do it. With the exception of ham and bacon, no meat

should be fried, and even these two are less greasy and safer when well broiled. There are few articles which a careful and intelligent cook will fry, and, as a rule, almost any way of cooking food is to be preferred to this.

Excellent hashes and stews can be made from cold meats or from pieces of meat which cannot be used in any other way, and for these I add a few well-tried receipts.

BEEF, MUTTON, CHICKEN, VEAL, OR TURKEY HASH.

Remove all gristle, bones or fat, chop the remaining meat very fine and put it in a pan with a little hot water, or better still a little meat gravy. When thoroughly heated, put it on a flat dish, and surround it with small triangular pieces of buttered toast. In making this of poultry, add any cold dressing, liver or gizzard (chopping fine) which you may have.

CORN-BEEF HASH.

Chop the beef fine, with an equal quantity of potato, add a very little hot water, a small piece of butter, and a little pepper. Heat thoroughly.

BEEF OR MUTTON HASH.

Cut the meat up (not very fine) and mix with an equal quantity of potato cut in the same way. Add gravy, pepper, salt, and heat thoroughly.

VEAL, MUTTON OR CHICKEN HASH.

Chop the meat very fine, season with salt, pepper and thyme or sage. Line a bowl with hot boiled rice, and into the hollow left in the centre put the chopped meat. When quite cold, the whole will turn out in shape, and should then be put in the oven and allowed to

warm, without browning at all, Take it out and pour over it drawn butter, made as described, for fish sauce.

STEWED MUTTON OR BEEF.

For this you can use either meat which has been once cooked, or can take inferior pieces of fresh meat. Boil gently for one hour with just sufficent water to prevent burning, then add potatoes, carrots and onions and a little turnip, and boil three quarters of an hour longer. Turn out on to a large flat dish, aud put boiled rice neatly round the edge.

CHOPPED VEAL, MUTTON OR CHICKEN.

One and a half pounds of the meat ; quarter of a pound salt pork chopped fine ; three Boston crackers, or an equal amount of butter crackers ; two eggs ; salt. sage, pepper to taste. Pack in a pan and cook until thoroughly done. Half a cup of cream will improve this receipt.

SAUSAGES.

Three full tablespoonfuls of powdered sage ; one and a half full tablespoonfuls salt ; one full tablespoonful pepper, to a pound of finely chopped meat.

CHOWDER.

Three slices salt pork fried brown ; three onions fried in the fat ; one quart boiled potatoes, mashed ; two pilot biscuit broken fine ; one tablespoonful thyme ; three tablespoonfuls pepper : half a teaspoonful cloves ; a little salt, six pounds fresh fish cut n slices ; water enough to cover, boil slowly one hour.

STUFFING FOR POULTRY.

Soak a sufficient quantity of bread crusts in water ; when soft,

chop fine and add salt, pepper, sage and a little butter; chop the liver and gizzards of the fowls very fine and mix with the bread.

CHOPPED BEEF.

Take cold roast or boiled beef, chop it fine, and add half the quantity of bread crumbs, salt, pepper and a little butter. Warm with a little water or gravy, or put it in a pan and bake.

PORK AND BEANS.

Soak the beans all night; put them in a deep dish with a little water, and in the centre of the dish put a thick piece of salt pork. Bake three or four hours.

VEGETABLES.

Potatoes may be cooked in a great variety of ways, and are always good and nourishing food.

Mashed—Rub well-boiled potatoes till there are no lumps, and add salt, milk or cream, and a little butter. Leave them in this way, or put them in a deep dish and brown in the oven, or roll and cook as croquettes.

Chopped—Chop cold boiled potatoes not very fine; warm them with milk, butter and salt.

Fried—Cut cold boiled potatoes in thick slices, and brown slightly in butter or lard, or slice raw potatoes very thin and fry to a crisp in lard deep enough to cover them, and at the boiling point.

TURNIPS.

Mash while hot and mix with butter, pepper and salt.

CARROTS.

Cut in fine strips, boil soft, drain off the water, and thicken it with a little flour and milk, add pepper and salt, and pour over the carrots. Celery and salsify may be cooked in the same way.

TOMATOES.

Cut two cucumbers and one onion into very small pieces, boil till quite soft, add six large tomatoes which have been peeled and cut up. some pepper and salt, and boil till done. If any of this is left, thicken it with bread crumbs, put in a deep dish, sprinkle bread crumbs and a little butter on top, and bake. Canned tomatoes can be cooked in the same way.

ONIONS.

Boil till soft, put in a deep dish and pour over them a sauce made of milk thickened with flour, butter, pepper and salt. Scallop cold boiled onions with bread crumbs in the same way as tomatoes

Cauliflower should be boiled with a little salt and served with drawn butter.

Greens of any kind should be boiled very tender, rubbed through a sieve and garnished with slices of boiled egg.

WHEAT BREAD.

Two quarts sifted flour, three pints water, one-fourth cake yeast, one teaspoonful salt, one large spoonful butter, one teaspoonful sugar. Mix well, let it stand until it has doubled in size, make it in two loaves, knead it, put it in pans and let it rise a second time. Bake in slow oven. Equal parts of milk and water can be used if desired.

BROWN BREAD.

One pint milk scalded and cooled, two tablespoonfuls of sugar, one teaspoonful of salt, one-quarter yeast cake dissolved in one-half cup cold water, two cups white flour, sifted; three and one-half cups Graham flour. Mix a little softer than white bread. Let it rise till light; stir it down and pour into well-greased pans. Let it rise again, and bake a little longer, and in a slower oven, than white bread.

ROLLS.

Pour one pint of scalded milk on one teaspoonful each of butter, sugar and salt; when lukewarm, add one-half cup of yeast. Stir in three cups of flour, and beat well. Let it rise about three hours, then add from two to three cups of flour, to make it just stiff enough to knead, and knead for twenty minutes; let it rise in the bowl. Shape it into rolls, and after putting it in the pans, let it rise again.

CORN MUFFINS.

One cup of flour, one cup of corn meal, one cup of milk, two tablespoonfuls of sugar, one-half teaspoonful of soda, one teaspoonful of cream of tartar, one-half teaspoonful of salt, one-half tablespoonful melted butter; one egg. Mix the dry ingredients together and sift them. Beat an egg light, add the milk and stir all together. Bake twenty minutes.

GRAHAM MUFFINS.

One-quarter cup sugar, one-half cup butter, two eggs, one cup sweet milk, two teaspoonfuls baking powder, Graham flour enough to make a stiff batter. Bake half an hour.

QUICK BISCUIT.

One quart flour, one teaspoonful salt, three teaspoonfuls baking powder; sift these together; rub in, with tips of fingers, one large teaspoonful of lard; add milk enough to make a soft dough.

RICE BREAD.

One pint rice flour; one pint milk; one tablespoonful butter; one egg; one level teaspoonful soda; one of cream of tartar; a little salt. Scald the milk, and mix as for corn bread.

MUFFINS.

One quart warm milk; three eggs; one teaspoonful of salt; four tablespoonfuls of yeast; flour, to make a stiff batter, a piece of butter the size of an egg. Bake when risen.

FLANNEL CAKES.

One cup milk; two-thirds of a cup of butter; two tablespoonfuls sugar; whites of two eggs, well beaten; half a cup yeast; flour to make a thick batter. Cook on griddle.

HOMINY WAFFLES.

To one pint cold boiled hominy add one quart sour milk, two beaten eggs, two tablespoonfuls melted butter and one teaspoonful soda, with flour sufficient for a thick batter.

Rice cakes can be made in the same way, and can be fried on a griddle, or cooked as waffles.

Boiled rice, hominy, cornmeal, oatmeal and cracked wheat are all excellent for breakfast and supper, as they are nourishing, satisfying and cheap. Hot breads of all kinds are, as a rule, unwholesome and the same is true of fried cakes, which should seldom be eaten, especially in warm climates. A breakfast or supper of any of the

grains, with milk, butter or molasses is, on all accounts, far more wholesome than hot breads or cakes, fried pork, bacon, or indeed than any of the food commonly eaten by the poorer classes in this country, besides being cheaper and easier to prepare. Two meals out of the daily three can be made upon these grains, with the addition, for the sake of variety, of white and sweet potatoes, boiled or baked; and such a diet is, as I have said, strongly to be recommended to all who desire to live cheaply and well.

PUDDINGS AND CAKE.

TROY PUDDINGS.

One cup milk; one cup molasses; one cup suet, chopped fine, or butter; two cups raisins; flour enough to make a thick batter; one teaspoonful saleratus. Boil four hours; eat with sauce.

BERRY PUDDING.

Two cups molasses; one cup milk; three cups flour; one-half cup butter; two cups berries; two eggs; one teaspoonful saleratus. Bake.

POP-OVERS.

Two teacups flour; two of milk; two eggs; salt; a piece of butter the size of a walnut (melted). Bake in cups in a quick oven.

RICE PUDDING.

Mix two cups cold boiled rice with a quart of milk, a little sugar and salt, and the grated rind of one lemon. Bake in a slow oven.

TAPIOCA PUDDING.

Six tablespoonfuls tapioca, soaked all night in one pint cold water. In the morning turn off the water; add a little salt, the yolk

of three eggs, one cup sugar, one quart milk; boil like custard. Put it in a dish, and, when cool, stir in lightly the beaten whites; flavor with vanilla and eat cold.

ANOTHER.

Put one quart tapioca in one quart cold water. Set it in a warm place till it becomes clear. Pare and quarter apples; put them in a pudding dish, with a little sugar and nutmeg; add a little salt to the tapioca; pour it over the apples, and bake till they are tender. Serve with sugar and cream, or milk.

APPLE PUDDING.

Pare and grate eight apples; measure in a cup or bowl, and add same quantity of bread crumbs, three eggs, one and a-half pints milk, and a little sugar and cinnamon. Bake and eat with cream, or omit the cream and eat with sweet sauce.

ANOTHER.

Pare the apples, and stew till tender; beat up light, with a little sugar and cinnamon. Line a mold, or baking dish, with slices of buttered bread. Bake and eat with sweet sauce.

BREAD PUDDING.

Cut the bread into small, square pieces; make a custard of a quart of milk, the yolks of two eggs, sugar and a little nutmeg; add half a cup of seeded raisins. Mix all in a deep dish, and bake a very light brown; beat the whites of two eggs very light, with just enough sugar to stiffen; and, when the pudding is cool, drop this in spoonfuls on the top. Put it back in the oven till the white of the eggs is lightly browned.

ANOTHER.

Two cups bread crumbs; one quart milk; three well-beaten eggs; a little salt; one-fourth teaspoonful soda, dissolved in a little warm water. Bake and eat with sweet sauce.

SPONGE PUDDING.

One-half cup butter; two cups sugar; three eggs; three and one-half cups flour; one cup milk; two teaspoonfuls baking powder. Bake in cups, and eat with sweet sauce.

INDIAN PUDDING.

One quart milk; one teacup molasses; one cup suet; one heaping cup Indian meal; one egg; a little ginger, cinnamon and salt. Heat the milk, and stir into it the meal wet, with cold milk. Let it boil for two minutes. When cold, add other ingredients, and bake.

HARD SAUCE.

Beat together one cup fine sugar and one-half cup butter. Flavor with vanilla or nutmeg.

SOFT SAUCE.

One pint hot water; one tablespoonful butter; three full tablespoonfuls sugar. While boiling, stir in one tablespoonful cornstarch, dissolved in cold water. Flavor with vanilla, or lemon and nutmeg.

PASTRY.

Take equal parts of butter and lard, and *chop* them into the flour; add sufficient cold water to moisten, a little salt, and roll as little as possible. For one pie the proportions are one cup flour, butter and lard the size of a small egg. Pastry which is chopped in this way is much lighter than if mixed with the hand; but, however made, it is an unwholesome and expensive food, and should be very seldom eaten.

CRULLERS.

One cup milk; one cup sugar; five eggs, whites and yolks beaten separately; two teaspoonfuls baking powder; butter size of an egg; a little nutmeg; flour enough to make a thick paste. Cut into shapes, and drop into boiling lard or beef fat.

DOUGHNUTS.

One pint milk; three eggs; two cups sugar; one cup butter or lard; one gill fresh yeast; grated orange peel and nutmeg; flour enough to make a stiff paste. Roll into balls, and cook like crullers.

SPONGE CAKE.

One-half pound sugar, one-fourth pound flour, juice and grated rind of one lemon, five eggs; beat whites and yolks separate, as light as possible; beat the sugar into the yolks; then very lightly beat in the flour.

BOSTON TEA-CAKE.

Two cups white sugar; two cups milk; two eggs; one-half cup butter; two teaspoonfuls baking powder; four cups flour; spice.

GINGERBREAD.

Three cups flour; one-half cup butter; one cup molasses; one-half cup milk; one egg; tablespoonful ginger; one teaspoonful soda; two of cream tartar.

GINGERSNAPS.

One large cup butter and lard; one large cup sugar; one large cup molasses; one-half large cup cold water; one teaspoonful soda dissolved in a little warm water; flour enough to make a stiff dough. Roll very thin, and bake quickly.

SUGAR COOKIES.

Two cups sugar; one-half cup butter; one half cup lard; one cup milk; one teaspoonful soda, dissolved in a little warm water; flour to make it just thick enough to roll out. Mold as little as possible.

CUP CAKE.

One-half cup butter; two cups sugar; three eggs; four cups flour; one cup milk; two teaspoonfuls baking powder. Flavor with vanilla or lemon.

FRUIT CAKE.

One cup butter; four cups sugar; two cups milk; yolks of six eggs, well beaten; four teaspoonfuls baking powder; eight cups flour; one cup of citron and one cup of raisins, both chopped fine. Spice with nutmeg and cinnamon.

BREAD CAKE.

Three cups light dough; one cup butter and lard; three eggs; two cups sugar; one-half cup milk; one-half teaspoonful soda; nutmeg and cinnamon; one cup raisins and citron. If not stiff enough, add a little flour.

ANOTHER.

Three lbs. flour; one and one-half lbs. sugar; one-half lb. butter; one-half lb. lard; three eggs; one pint milk; one-half pint yeast. Spice with mace and nutmeg, and, if you like, add raisins and citron.

The afternoon before you want to bake, put half the shortening and half the sugar into the milk and scald it; when cool, add the yeast and the flour. When it is raised, which will be sometime

during the evening, work in the rest of the sugar and shortening. In the morning add the eggs, well beaten, the spice and fruit; put in the pans, and let it rise again before baking.

HARD GINGERBREAD.

One cup molasses; one-half cup butter; tablespoonful ginger; one teaspoonful saleratus, dissolved in half a cup warm water; flour enough to roll.

HARRISON CAKE.

Two cups molasses, heated, with half a cup butter and lard and one cup sugar; one teaspoonful cloves; two teaspoonfuls saleratus; one cup sour cream, if you have it, if not, one cup sour milk and a little more butter; flour to thicken, as gingerbread; raisins.

MISCELLANEOUS.

BEEF TEA.

Cut the beef in small pieces; put in a saucepan, with just enough water to cover. Set it back on the stove, and let it steep, not boil, for six or seven hours. Strain it, and flavor with a little celery, onion or anything you like and the doctor approves.

INDIAN MEAL GRUEL.

Two quarts boiling water; one cup Indian meal; a little salt. Wet the meal to a smooth paste, and stir it into the water when actually boiling, and boil slowly half an hour, stirring all the time. Oatmeal gruel is made in the same way.

MILK AND RICE GRUEL.

Wet two heaping tablespoonfuls ground rice with cold milk and stir into one quart boiling milk. Boil ten minutes, and add a little salt. Sago and arrowroot are made in the same way.

APPLE WATER.

Take one large juicy apple, pare and quarter, but do not core it. Add three cups cold water and boil (closely covered) until the apple stews to pieces. Strain at once, squeezing the apple through the cloth; strain this again through a finer cloth; sweeten and drink with ice, and, if you like it, a little lemon juice. This is excellent in fevers and colds, as are also drinks made from acid jellies dissolved in water.

SOFT SOAP.

Two bars common yellow soap; two lbs. washing soda; two oz. borax. Dissolve in eight quarts warm water. The water must be kept warm (without boiling) until the ingredients are thoroughly dissolved.

POISONS.

For any poison, drink, at once, a glass of cold water, in which has been dissolved a teaspoonful of ground mustard, and one of common salt. This is an emetic, and should, after its action, be followed by the white of two raw eggs. A physician should always be sent for at once.

STAINS.

Iron rust can usually be taken out with fresh currant juice, but is very troublesome.

Mildew, by oxalic acid.

Ink, while wet, by milk: when dry (from anything white), by oxalic acid.

Grease can be removed sometimes by French chalk; sometimes by borax, dissolved in warm water; sometimes (as in the case of candle grease) by laying thin paper on the spot, and pressing with a hot iron; sometimes by benzine, and sometimes not at all.

MEASURES.

One heaping quart, sifted flour, weighs one pound; one quart fine sugar and one quart softened butter, weighs one pound; one quart brown sugar, or one quart Indian meal, weighs one lb. two oz.

INSECTS.

Cockroaches and beetles may be got rid of by sprinkling powdered borax on the shelves, sinks, etc., which they frequent. Ants, by putting almond kernels on the shelves, etc. The ants will leave anything else for these, and you can brush them off into hot water, destroying hundreds at once. Bedbugs will yield to nothing but perfect cleanliness. Moths will not eat anything in a chest or trunk in which there is a strong odor of camphor. Brush all woollens and furs carefully, and sprinkle with camphor gum.

SALT PORK.

Cover the bottom of the barrel with salt an inch deep. Put down one layer of pork, and cover with one inch salt, continuing thus till the barrel is full. Then pour in as much strong pickle as the barrel will hold. Pack as tight as possible, and keep the pork always under the brine.

HAMS.

For six hams make a brine strong enough to bear a potato; add one-fourth lb. saltpetre, dissolved in warm water, and sugar enough to make the mixture slightly sweet. Soak the hams in this for ten or twelve days; take them out, and, when thoroughly dry, smoke until they are of a deep brown. Then wrap in cotton cloth, or brown paper, and pack in a box or barrel, with coarse salt enough to completely cover them. Hams cured in this way may be kept for two or three years.

COFFEE.

The best coffee pot is one so arranged that the grounds do not get into the coffee at all; and this end is reached by means of a little cylinder with a fine sieve at the bottom, which stands on top the coffee-pot. The ground coffee is put in this cylinder, and the boiling water being poured into it, drains into the pot below. This insures clear, strong coffee, without further trouble, and is the simplest possible method.

TEA.

Put the tea, in the proportion of one teaspoonful to each person, into the pot (which should first have been heated), pour boiling water on it, and set it for five minutes where it will keep hot without boiling.

HINTS ON AGRICULTURE.

BY F. RICHARDSON.

Written for the Southern Workman.

More people make their living directly by agriculture than by any other calling; and famine would overtake all civilized nations if one year's crop should fail. Agriculture is, therefore, called the "King of Arts." So universal is its bearing upon the interests of all classes, that no man's head can be considered well furnished, till he knows the general principles of farming. Professional men of nearly all kinds are continually brought in contact with farmers. Especially is this the case with teachers in the Southern States. And the more exact and detailed a teacher's information is on agricultural matters, the more he may enjoy the respect and confidence of those practical men who are the leaders of public opinion in rural communities.

To command the respect of practical men, however, the student must know how narrow are the limits within which book knowledge is worth anything. Books cannot convey the skill of touch which enables its owner to select a valuable

animal by the quality of its hair; nor can they give the practiced eye, which decides at a glance whether grass is at the proper stage for cutting, or whether a clay field should be plowed to-day or left till it is drier. Nor can books determine whether *this* farm is worth ten dollars per acre more than *that*, and whether cattle farming in any particular locality is likely to pay better than raising grain. On all such matters the mere book theorist in agriculture would be as much at sea as the young physician who has his volumes at his fingers' ends, and can prescribe for any disease which may be named to him, but cannot decide what *is* the matter, in his first case.

On all such questions as the above, practical men, though prompt to laugh at any dogmatic intrusion upon their provinces, are especially eager to hear facts. They value these if modestly offered, and under a sense that the experience recorded in books and farm papers has been often gained under totally different circumstances from the case in hand. Books never do record all the circumstances. They deal in relative terms, and in results, often leaving out such vital points as temperature and amount of rain-fall, &c. For example, a first-rate authority on market-gardening, living in New York, gives as a fixed rule that it will not pay to plant truck on land having a clay sub-soil. While

in the South, on the contrary, the rule is worthless, and a clay sub-soil is often especially sought by truck growers. To trust books too far is to become the laughing-stock of sensible men. It is necessary to learn to read between the lines and supply omitted circumstances.

The students of Hampton have not only the great privilege of seeing a fine farm successfully managed under their eyes and hands, but they are also thoroughly drilled in the elements of agricultural science in their class-rooms. The object of the present series of papers is to supplement the knowledge thus attainable by suggesting a few of the practical ideas about farming, which are not commonly found in text-books, but which the young farmer needs at the very threshold of his experience, and for lack of which many good men have thrown away the labor of years, or of a lifetime. In treating of agriculture from this point of view, it is hoped that useful hints may be given to the teachers who go out from Hampton into farming communities, and whose pupils may apply to them for advice. The whole future of those pupils may be determined by a word from an honored teacher, and much depends upon

STARTING RIGHT.

I

It is best for the young farmer to begin at the bottom of the ladder. He has a long course before him. In thirty

years he may expect to reach a comfortable independence. If not satisfied with this and he tries to go faster, he will usually sink into some enticing pitfall of speculation.

In every country neighborhood are to be found a few men who have made money by legitimate farming, and who are not ashamed to use their own hands. After finding some such man, the young farmer can make the best use of two or three years, by working faithfully and diligently for him, and learning what he knows. If a young farmer has determined to be rich in thirty years, he can better afford to labor at first for a successful man for board and clothing only, than to receive high wages from a slip-shod fox hunter who calls himself unlucky.

II

After having given satisfaction to a critical master for two or three years, our beginner will find that though he may have put no money in his purse, and is apparently at the bottom of the ladder, he has really made the first great step upward. He has gotten a *character*. A man whose judgment is recognized in the place, has given him a thorough trial, and pronounced him steady, reliable and efficient. What is the result ?

The result is that, though without a penny or an endorser, he will find two classes of persons who are looking for just such men as he. The first class is of practical farm-

ers who need foremen. The second class is of non-residents who must have hands who are trusty, and not eye servants. The most successful farmer is to be preferred as an employer, first, because such a man is more likely to be able and willing to pay all who work for him; second, because something is to be learned from him.

III.

Our beginner, looking steadily toward the end of the thirty years, will not be in too great a hurry to start for himself. And in his early efforts to swim against the current, he will wait till he finds some solid ground under his feet, before he places the weight of another's arms around his neck. It is true that many young men save nothing until they get married, but this is their own folly. Every valuable farm hand, if single, ought to put by at least $7.00 to $10.00 per month. If he sticks to this till he has laid up $500.00, he will have learned the value of little sums,—which is one of the most important lessons in the art of getting wealth. It is the testimony of every successful man,—that it is more difficult to keep money than to make it.

IV.

While working out for an employer, our beginner is gaining experience at the least risk, of any period of his life. He has before his eyes the example of a practical man laying out money. If losses occur, the employee gets a valuable

warning; if gains result, the employee can some day try the same path. Moreover, while his own bank account is growing, he has many opportunities of seeing, in the experience of other young men, the folly of trying to farm without sufficient capital.

V.

By these gradual steps upward, we will suppose our young farmer to have acquired a first-rate character for steadiness, honesty, industry, and knowledge of his business. These things are capital in themselves, and are within the reach of any one, however poor. While acquiring them, he has formed fixed habits, and conquered many of his own weaknesses. He has now taken a Right Start on the road to an honorable career of prosperity. With his five hundred dollars, he is now, perhaps, a man of sufficient experience to commence being his own employer. Only seven or eight years of the thirty are gone, and he finds himself in advance of *fully three-fourths* of the young men who began life when he did.

VI.

At this stage of the life of our hero (for heroes are those who conquer little temptations), a land agent lights down upon him. The land agent has a nice little farm of fifty acres, for sale at a bargain. He don't want much down—say $200. Seeing the purchaser is such a *deserving young*

man, the balance may remain on interest for four or five years. As a friend, the land agent would advise him not to let such a good chance slip. In the whole course of his experience in real estate, he had never known a more favorable opportunity to make a strike. The wood on the farm will nearly pay for it, &c., &c. Only $1,000.00 for the place, and all but $200 might remain on interest. "Buy it! young man! Buy it!"

VII.

Our advice would be, do nothing of the kind. You will find just as good bargains five years hence. "There are always as fine fish in the sea as have been caught." The wood would be worth very little without capital to handle and sell it to the best advantage. The farm itself will produce nothing without tools, seed, team and labor. If it is the labor of the owner, how is he to be fed? The $300 still in the bank would be soaked up directly as follows:

Cost of the cheapest horse worth owning,	$80.00
Cart harness, plow harness and whiffletree,	20.00
Cart, plows, drag, cultivator, scythe, axe, spade, hoe, forks, rake, shovel, curry-comb, brush, grind-stone, wedges, chains, bags, baskets, steel-yard, half-bushel, hatchet, wrench, &c.,	110.00
Cow, pigs and poultry,	50.00
Seeds and plants,	30.00
Lastly, the wedding expenses,	10.00
	$300.00

Even if the house were nicely furnished by a liberal father-in-law, how can the young man live, and pay interest on the remaining $800 due on the land?

VIII.

All this fearful embarrassment and the consequent working at a disadvantage, and compulsory borrowing, could be avoided by not investing a penny in land so early in life.

Turning a deaf ear to the land agent, our hero sets himself to find a good piece of land which has been a little neglected, and whose owner has not much taste or skill, and would be glad to put it out on shares. Such pieces are to be found easily enough, and after refusing a number of such, our prudent beginner, making haste slowly, will be likely to have a favorable opportunity. Here his good character will enable him to command good terms. And the more he can induce the owner to furnish of stock and tools the better. There will be plenty of room left to use the small sum of $500 as working capital, to more advantage.

In making a bargain to farm on shares, the beginner should be very careful to have the contract drawn up in writing as definitely and clearly as possible. This is necessary even with the land-owner who means to deal fairly, because misunderstandings are constantly occurring when there is only memory to refer to. So far from making agreements with land-owners whose neighbors do not consider

them reliable and just men, it is much safer for beginners to avoid such altogether. Even a victory in a lawsuit is often ruinous to a poor man.

IX.

As a guide, we give the following form, which can easily be varied; but as written, it embraces the common features of such agreements in Eastern Virginia:

Articles of agreement made this first day of 1888, between John Doe, of the County of , in the State of Virginia, of the first part, and Richard Roe, of the said County and State, of the other part, witnesseth: That the said John Doe doth demise unto the said Richard Roe, his personal representatives and assigns, all that certain farm situate in the County of , in the State of Virginia, bounded on the North by the main road leading from to , on the East by the land of Adam Smith, on the South by the River, and on the West by land now occupied by Pier Plowman; from the first day of January, 1888, for the term of three years thence ensuing, yielding therefor to the said John Doe, during the said term, the rent of one-third of the crops raised on said farm.

And it is agreed that said John Doe shall furnish three head of yearling cattle and ten pigs over three months old, at the beginning of each year of said term. And that all grain fed to said stock shall be out of the share of said Richard Roe. And that said stock shall be common property, share and share alike, and shall not be disposed of before the end of the said term of three years, unless by consent of both parties hereto. Working teams are to be fed from the undivided crops.

It is further agreed that said Richard Roe shall have the use of half an acre of ground adjoining the dwelling, as a kitchen garden; and shall have the privilege of cutting as much timber as may be necessary for fencing upon the farm, and wood for his family.

And said John Doe agrees to pay all the taxes upon said property except the road tax, which is to be paid by said Richard Roe. And the said John Doe covenants that the said lessee shall have quiet enjoyment of his term.

The said Richard Roe covenants to deliver the said John Doe's third, at the South barn on said premises, without charge and in as good order as that in which his own crops are housed. The said Richard Roe further covenants that he will not assign without leave; that he will keep the fences in repair and pay the road tax, and to raise forty acres of corn each year.

Witness the following signatures and seals.

JOHN DOE, [SEAL.]
RICHARD ROE, [SEAL.]

Witnesses at signing,

SOLON SHINGLE, JOSEPH JEFFERSON.

Sometimes Richard Roe is not able to furnish team and seed, and implements. John then furnishes half, and receives half the crops.

XI.

The advantages of renting on shares over renting for cash are principally to be seen in bad seasons. When from drouth, or long rains, or insect enemies, the crops fail, the owner gets very little; while the tenant, having dwelling, garden and fuel free, can raise his own meat and vegetables and make his poultry and butter pay his grocery bills; leaving him but little worse off for the bad season, except his loss of time and wear of tools. Sometimes, however, it would be better to take the risk of renting for cash, as the money rent is often considerably cheaper in good seasons. The advantages of either method of renting over buying are, that the farmer who rents has the most money left to buy stock, seed, manure and labor with. And he can turn a small capital over much more rapidly in these things than in land.

XII.

The farmer whose money is all wrapped up in land is compelled to sell his grain for want of stock to eat it. Such farmers are getting, this year, fifty cents per bushel for corn. The same corn fed to hogs would be worth one dollar per bushel, provided dressed pork brings six cents per pound. The man who has ready money enough to buy hogs at the right time can thus realize twice as much money for his corn as his neighbor who owns land, but has not enough working capital to stock it.

XIII.

It is a golden rule in farming never to plant a grain crop on poor land. But if the farmer has no working capital to buy stock to make manure, he can't help himself. He is compelled to raise poor crops.

It costs about $5 per acre to draw out manure and enrich a field so as to bring its crop of corn from five barrels up to eight per acre. Thus the three barrels are the product of only $5 of working capital. How many barrels would the same five dollars have yielded, clear of expense, if put into land? Not more than one.

XIV.

The fact is, that many farmers are "land poor," because they have not clearly understood that land alone is of no

more use than gold to a starving sailor on a raft. The money made by farmers is not in proportion to the size of their farms, but in proportion as they have working capital, and know how to use it. And if our beginner does not own a foot of land for ten years after he has commenced to farm for himself, he will be better off, provided he and his wife know enough not to spend their working capital for things which *can be done without.*

If, however, the young farmer finds that he is fond of attending auctions, or discovers that either he or his wife have a habit of buying things because they are "nice," or because they are "cheap," or for any other reason than absolute necessity, then his only chance to escape shipwreck may be to run in debt for a farm. Debt is a hard master; but it will stop him, if anything will, from fooling away his money. It is a sad fact that not one man in ten can rely upon himself and his family to refuse always to buy that which they could somehow manage to do without. Therefore it is often safer to put money into land, lest it take wings and escape.

In buying a farm, the next thing in importance after healthful location, is the natural productiveness of the soil. That this should be considered before price, is evident. Land rich enough without manure to bring eight barrels of corn, pays the farmer over two dollars per day for

his labor. While on land which brings only four barrels, the farmer is paid scarcely one dollar per day. The rich land is cheap at thirty dollars per acre, because each acre, after paying the cost of cultivation, yields more profit than the interest on thirty dollars. While the poor land pays no interest, and would be dear as a gift, unless the farmer has means to enrich it.

XV.

Rich land, in a productive state, is often too high-priced for a poor man. But the richest lands are often unproductive from want of drainage, simply, and can be bought at a real bargain. The young farmer should be awake to seize such chances of getting rich land cheap. Some of the most successful farmers have found their fortunes in just that way.

A very simple levelling apparatus may be made as follows: Take a fence board eight inches wide and sixteen feet long; plane one edge, so as to be straight; nail a leg three feet long at each end of the board; set the board on its legs, straight side up. A carpenter's level on top of the board will tell you how much the lowest leg needs to be raised. Raise it till the straight edge is level, and measure with a pocket rule the height of the leg from the ground. This height is the difference of level between the ends. Make a note of it, and move the apparatus sixteen feet

farther. Level and measure as before, and add or subtract, as the case may require, from the previous note. Or, by putting all the down-hill measures on one side of the page, and the up-hill measures on the other, the difference of their sums will give the difference of level of two places. By this contrivance it is easy to ascertain, without employing an engineer, how much fall can be had, and whether it is practicable to drain a piece of low land.

XVI.

In choosing a farm, next after healthfulness and fertility, comes the question of nearness to market. The importance of this depends upon the particular branches which the skill, means or inclination of the farmer leads him to follow. There are advantages and disadvantages in being near cities, and they are so nicely balanced that good managers grow rich in each location. Everything depends upon the man. A shrewd farmer of small means, by locating twenty miles from town, gets good land cheap. In ten years the value of his land is likely to double by the increase of population around him, and by the growth of his orchards and the improved productiveness of the soil. Meanwhile he can reduce his expenses of transportation by converting his grain and hay into cattle and colts, which will carry themselves to market.

XVII.

Having formed a clear idea of what particular line of farming is most in accordance with his tastes and his capital, our young farmer considers every place offered him with reference to these points specially. And, seeing the sad results all around him of hasty and ill-considered purchasing, he takes his time, and will not be hurried in choosing. He will have nothing to do with poor land at any price, nor will he be tempted by cheapness to live in an unhealthy place, nor to run much in debt and use up all his working capital in paying interest and other expenses. He had rather buy only a very small farm.

XVIII.

After finding a place as nearly as possible suited to his case, it is well for the young farmer to remember that everything he is doing now should be for the permanent benefit of his land, and with a view of making his labors easy as old age comes upon him, and his strength lessens. He should, therefore, keep steadily in view the following ideas, much as they differ from ordinary practice.

First. It is possible so to manage land that, while yielding good crops, its fertility is constantly increasing.

Second. It is possible to give his live stock such care

in breeding and management that they will command better prices than those of his neighbors.

Third. By care in selecting seed, year after year, he may make his grain crop salable for seed at an advance.

Fourth. By planting a tenth of his land in fruit trees of the most showy and productive market kinds, and not many varieties, he may realize a hundred per cent. on the investment.

Fifth. By strict integrity in putting up his products, he may make his stamp bring an extra price.

Sixth. By giving his sons or apprentices a little ground to tend for themselves, or young stock to raise, he will interest them in looking after his interests and remaining with him on the farm.

Seventh. An agricultural paper is worth its cost for the hints it will furnish if not blindly followed.

Eighth. It is much safer to raise a variety of crops than to trust all to one crop.

Ninth. By honesty and industry and faithful perseverance and a constant study of how to make the best use of every minute, he has more chances to become wealthy and respected at farming than at any other profession for which he is equally fitted. And civil rights and honors naturally follow those who show that they can make and keep money and deserve respect.

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